

**NAMÁMI
KRŚŃASUNDARAM**

Shrii Shrii Anandamurti

Namámi Krśñasundaram

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Glossary

Publisher's Note

The exercise of comparing one philosophy to another is a difficult intellectual task, but there are many precedents for it. This book attempts something perhaps unprecedented – comparing a philosophy to a personality. Here in Namámi Krśñasundaram (“Salutations to Krśña the Beautiful”), Shrii Shrii Ánandamúrti has compared not just one philosophy, but at least ten, to the life and personality of Lord Krśña.

The author sets out here the two distinct facets of Lord Krśña’s personality: Vraja Krśña, the lord of devotion, and Párthasárathi Krśña, the lord of karma yoga, ceaselessly engaged in the battle against injustice. Taken together, the two aspects of Krśña’s life symbolize the dharma of all humanity: spiritual realization fused with selfless service and the fight for justice.

Though Krśña did not during His lifetime attempt to create a formal system of philosophy, the author’s basic premise is that the deepest understanding of Krśña must implicitly bring with it a correct and sublime philosophy; and that the essence of that philosophy will be advaetaadvaetaadvataváda – non-dualistic dualistic non-dualism.

So the author herein presents, if not a system of philosophy as such, then a system of philosophy as embodied in the personality of Lord Krśña; and in order to fully elaborate that philosophy, the author has compared Krśña the historical personality, Krśña the Sadguru of His age, Krśña the human being, to most of the important philosophical trends of India. For an outline of these trends, please see the “Indian philosophies” entry in the glossary.

Namámi Krśñasundaram is a collection of twenty-seven Sunday discourses given in Calcutta between August 1980 and April 1981, together with a brief appendix. The discourses were given in Bengali, and all of them were recorded on tape. Translation into English started before the series of discourses was completed, and the Bengali and the English books were both published by Ánanda Púrñimá (the full-moon day of the Bengali month of Vaeshákha), 1981.

The Bengali version was later reprinted without change in a Second Edition (Shrávañii Púrñimá, 1981) and a Third Edition (1990). Many chapters of both the Bengali and the English were reprinted in Parts 6, 7 and 8 of Ananda Marga Philosophy in a Nutshell, 1988. In the case of the English, a certain amount of revision was done at that time by Ácárya Vijayánanda Avadhúta and Ácárya Vishvarúpánanda Avadhúta.

For the Bengali Fourth Edition of 1995, all of the tapes were carefully listened to, in an environment detached from the intense deadline pressures of 1981. Many previously-untranscribed or hastily-transcribed words and passages came to light. The new or corrected material was incorporated into the new edition.

That new material has now in turn been incorporated into this English Second Edition. In addition to the new material, various existing passages, most of them brief, were found to require retranslation. Apart from the new material and retranslation of limited passages, the wording of the 1981 edition or (where applicable) the Ananda Marga Philosophy in a Nutshell edition, has been maintained here.

Footnotes by the editors have all been signed “–Eds.” Unsigned footnotes are those of the author.

Square brackets [] in the text are used to indicate translations by the editors or other editorial insertions. Round brackets () indicate a word or words originally given by the author.

The author used a certain shorthand for explaining the etymologies of words. Under this system, a minus sign (–) follows a prefix, and a plus sign (+) precedes a suffix. Thus ava – tr + ghaiṅ = avatára can be read, “the root tr prefixed by ava and suffixed by ghaiṅ becomes avatára.”

date N/A

Vraja Krśńa and Párthasárathi Krśńa – 1 (Discourse 1)

Lord Krśńa's role is divided into two main parts – one is Shrii Krśńa, Vraja Krśńa; and the other is Krśńa the king of Mathura. The natures and jurisdictions of the duties of the two aspects were different, hence the roles also were different. People in general could not become as easily intimate or familiar with the king Krśńa – Párthasárathi Krśńa – as they could be with Krśńa of Vrindavana. Vraja Krśńa was a sweet personality, and that sweetness was mixed with spirituality; whereas Krśńa the king was a tough personality, but that toughness was also mixed with spirituality. In both roles Krśńa set a unique example before the Indian people as well as the entire world, and the necessity to hold that example up before others is not yet over. Although the first part of Krśńa's life was that of Vraja Krśńa, instead of first discussing Vraja Krśńa, I wish to discuss first Krśńa the king – Párthasárathi Krśńa.

I have already said many things about Krśńa. I gave a series of discourses on the Mahábhárata⁽¹⁾ in Ranchi stretching over a long period. But the main theme there was the Mahábhárata, and not Krśńa. In this series of discourses, however, I propose to focus more upon Krśńa as the central figure. The context of the Mahábhárata will come up only incidentally, because it does not cover the whole life of Krśńa. The Mahábhárata cannot stand if we remove Krśńa from it; while if we wish to remove the Mahábhárata and retain Krśńa, Krśńa will stand a bit diminished, though He will stand.

Let us come first to the context of Krśńa the king. He came to Mathura after leaving Gokula and Vrindavana.⁽²⁾ Although valour, intrepidity and all such virtues had been much evident in Krśńa during His early career in Gokula and Vrindavana, the element of sweetness was the most predominant quality in Him. To attract and draw people closer to Him by playing sweet and melodious tunes on His flute, to establish sweet relations of love and affection with all, and, in case of necessity, to take up arms in the interests of His favourite friends and followers – these were the deeds He used to do. Krśńa's devotees felt that He was their own. They would say, "He is one of us. Of course, He is a great hero, far superior to us in all respects, but still He is ours." But that same Vraja Krśńa who did so much for His devotees, remaining so close to them in prosperity and adversity, found that that role did not permit Him to render maximum service to the human society that was being unbearably persecuted, humiliated and neglected. Therefore He gave up that role and assumed the role of a king. And that role started with the annihilation of Kansa.⁽³⁾

What is the meaning of the term kańsa? It means "an entity that endangers the existence of others, that impedes their all-round progress and welfare". Krśńa, on the other hand, means "an entity who leads others towards fulfilment". So the Entity who leads others towards perfect attainment, who cannot tolerate destructive ideas or destructive elements, was destined to annihilate Kansa and remove the thorns of sin from the physical, psychic and spiritual planes. This is dharma.

Those forces, those demoniacal forces which are the main obstacles on the path of social progress, must be removed. Mercy or compassion may intervene, requesting, "No, don't do that," but the circumstances compel it; and for this, an element of toughness is indispensable. This was not possible in the sweet and loving atmosphere of Vraja; the environment of Kurukṣetra was the proper place for that purpose.⁽⁴⁾

Regarding the main role of Krśńa, I have already mentioned that although the Mahábhárata does not cover all aspects of Krśńa's life and personality, it is nevertheless a fact that Krśńa's main role [i.e., that which the Mahábhárata does cover] was that of Párthasárathi.

First I shall analyse the origin of the word "Pártha". "Pártha" is derived from "Prthá" or "Prthu". Prthá is the name of a particular kingdom, a kingdom where the princess Kunti lived. The word "Pártha" is derived "Prthá" + suffix śná (imparting the sense of "progeny", or "offspring"). That is, "Pártha" means a son of Kunti (as does also "Kaonteya").

In ancient India, before the arrival of the Aryans, the matriarchal system of inheritance as well as the matrilineal order of society was in vogue among the Austric and Dravidian communities. The people of those prehistoric times used to identify themselves in terms of their mother's lineage, and as such used to take on the name of their mother, grandmother or great-grandmother. If one was asked, "Who are you?" one would have to give one's mother's, grandmother's or great-grandmother's name. Along with this matrilineal order, the matriarchal system of social inheritance, whereby the daughters would inherit the property from their mothers, was also in vogue. Two thousand years ago, the mother's name was considered the most important factor in naming a child. For instance, Lord Buddha's two main disciples were Sáriputta and Mahámaggallan Arhan. "Sáriputta" means "the son of Sári". His mother's full name (these people were all from Magadha, incidentally) was Rúpasári; and thus the son's name became "Sáriputra" in old Sanskrit. In Prákṛta, it was changed to "Sáriputta", just as the Sanskrit word "Rájaputra" became changed to "Rájaputta" in Prákṛta (and "Rajput" or "Rout" [common surnames] in modern languages). And in the second case, the mother's name was Mahámaodgalii in Sanskrit, which became "Mahámaggali" in Pali. Her son was thus known as "Mahámaggallan" Arhan.

Here is another example: Once a merchant promised, as per the direction of Buddha, that he would build the new capital city of Magadha near the confluence of the Ganges and the Sone Rivers. The name of that merchant was Pátaliputra,⁽⁵⁾ because his mother's name was Pátali. This demonstrates that ancient Indian society followed the matrilineal order.

Thus Arjuna⁽⁶⁾ was popularly known as Pártha ["the son of Prthá"]; he was also called Kaonteya ["the son of Kunti"].

And what was the role of Krśṇa? The role of a sárathi. Now let me explain what sárathi means. Sárathi means one who looks upon a chariot as one's own child. You may have come across some car drivers who take meticulous care of their motor cars. "Hey, don't touch the paint job... don't jump in like that... don't sit down so hard... my car will be damaged... Hey, no, my car can't carry six or seven people, it will be damaged..." They go to great lengths to ensure that their cars are not scratched or damaged in any way. In fact, they treat them as if they were their own children. One who similarly looks upon a ratha [chariot] as one's own child is called a sárathi. Rathena saha saratha ["The one associated with a chariot is a charioteer"]. Saratha + i suffix (imparting the sense of "child") = sárathi.

The sárathi of the chariot of Pártha (i.e., of Arjuna) was none other than Krśṇa Himself [hence "Párthasárathi Krśṇa"].

So Krśṇa assumed the role of sárathi. The śástras [scriptures] say that the sárathi plays a very significant role in physical fight, in spiritual fight, in all-round fight. It is said in the Yajurveda:

*Átmánaṁ rathinaṁ viddhi shariiraṁ rathameva tu;
Buddhintu sárathiṁ viddhi manah pragrahameva ca.*

[Know the átman, the soul, as the occupant of the chariot; the human body as the chariot; the buddhi, or intellect, as the charioteer; and the mind as the reins.]

Átmánaṁ rathinaṁ viddhi. There is a chariot. The átmá [self] is likened to the person seated in the chariot. That person is the master.

Shariiraṁ rathameva tu. The physical body is likened to a chariot (and is sometimes also compared to a temple). A chariot has to be kept neat and clean and fit to move. A temple is also to be kept neat and clean, jhakjhake taktake [clean and shiny], because it is the nucleus of all

activities. And with a chariot as nucleus, one can move. Hence Shariiram dharmamandiram ["The human body is the temple of God"]. The human body has to be kept neat and clean. Cleanliness is a fundamental principle of every sádha [spiritual aspirant].

How should you maintain your body? In Bengali it is said, jhakjhake taktake. In Sanskrit tak means "sparkling white, dazzlingly clean"; hence the word taktake in Bengali.

There is a fruit which, when eaten, removes all diseases from the body. Hr + nini = hari, "that which steals", and taki means "that which cleans and enhances the glow of the skin": hence the fruit is called haritaki [myrobalan].

*Haritakiḥ manuśyánám máteva hitakárinii;
Kadácit kupyate mātá nodarsthá haritakiḥ.*

[Myrobalan is benevolent like a mother. A mother sometimes gets angry, but not myrobalan when it is eaten.]

Both a chariot and a human body have to be kept neat and clean. Buddhintu sárathiṁ viddhi. The buddhi that leads humanity, the pinnacled intellect that brings spiritual aspirants in close contact with Parama Puruśa [Supreme Consciousness], is compared to the sárathi.

Manah pragrahameva ca. While driving a chariot, the charioteer needs a rein (lágám in popular Bengali). The mana [mind] is likened to the rein.

Human existence is a composite of four factors: the unit self, the body, the intellect (which exercises control over your mind) and finally Parama Puruśa – the Supreme Controller of your unit existence. You must advance while developing each of the four – you cannot afford to loosen your hold on or neglect any one of the four. If one deviates a little from the right path, one may earn a lot of wealth, but one will surely invite one's ruination as the occupant of the chariot-like body. Your chariot-like physical frame will be shattered, your rein-like mind will be loosened and snapped beyond repair, and your sárathi⁽⁷⁾ will be virúpa [temporarily angry with you] and vimukha [turn His back on you]. One can bear it if He becomes virúpa, but not if He becomes vimukha.

There is a clear distinction between virúpa [displeased] and vimukha [permanently angry]. Let me illustrate. Suppose someone asks me a question that irritates me and I am displeased with that questioner. I may burst out, "You stupid fool. I won't answer your silly question." This is an example of virúpatá. After some time I may cool down, and will of course regain my usual composure. Then supposing the person says, "Bábá, please forgive me, who will help me if you don't?" I may say, "Tell me what you want." The previous displeasure is gone.

But vimukhatá is different: "Bábá, let me say just one word to you – just one word, Bábá." "No, no talk. I won't listen to you at all," I may say. It means I have turned my face away.

Similarly, if your Charioteer is ever displeased with you for your mistakes, He will guide you back to the right path (after all, you are only human); but if He is permanently angry it will be highly painful, unbearably painful. You may happen to make your sárathi, Parama Puruśa, displeased due to your inadvertence, but you must never make Him permanently angry with you.

24 August 1980, Calcutta

Footnotes

- (1) Mahábhárata literally means “Great India”. Hence Mahábhárata became the name both for the campaign led by Krśńa to unify India, and for the epic composition about that campaign. Both the campaign and the narration of the epic begin at a point when Krśńa is already a king – Párthasárathi.
- After the author of the present book had spoken in Ranchi in 1968 on the two topics (the campaign and the epic), those speeches were collected in the book Discourses on the Mahábhárata. –Eds.
- (2) Mathura was at that time the capital of the kingdom of Shurasena, and Gokula and Vrindavana were villages within the kingdom. Mathura was and still is an important city. The Gokula and Vrindavana of that time fall within what is now the larger town of Vrindavana. All lie in the modern Indian state of Uttar Pradesh. –Eds.
- (3) The cousin of Krśńa. He imprisoned King Ugrasena (Krśńa’s grandfather), usurped the throne, and, out of fear arising from a prophecy, imprisoned his cousin Devaki and her husband Vasudeva, killing each of their children as they were born. Two of the children, Krśńa and his brother Balarama, escaped destruction. Kansa spent years trying to find and assassinate the young Krśńa. –Eds.
- (4) “Vraja” was a term for Gokula and Vrindavana (for further discussion of the term, see p. 47). Kurukṣetra was the battlefield of the Mahábhárata war. –Eds.
- (5) The city that the merchant built was also named Pataliputra, and is now a well-known part of modern-day Patna, capital of the Indian state of Bihar. –Eds.
- (6) Arjuna was the greatest warrior of that era and the closest friend and disciple of Lord Krśńa. During the war of the Mahábhárata, Krśńa agreed to be Arjuna’s charioteer. –Eds.
- (7) Buddhinto sárathiṁ viddhi. In the shloka the sárathi represents the buddhi, the discriminating faculty, or pinnacled intellect. But since it is the buddhi that brings spiritual aspirants in close contact with Parama Puruṣa, the sárathi ultimately comes to represent Parama Puruṣa. –Eds.

Vraja Krśńa and Párthasárathi Krśńa – 2 (Discourse 2)

There is a popular saying, Shreyámsi bahuvidhánāni [“The path of spiritual excellence is strewn with numerous obstacles”]. When one sets out to complete a great task, innumerable difficulties must be confronted. The greater the task, the mightier the obstacles. That is why the person who wants to perform noble deeds must be ready to face opposition from the very outset. Those who are not prepared for these mighty obstacles begin to falter and ultimately surrender in the face of opposition. Thus it is aptly said:

*Nindantu niitinipuṇáh yadi vá stuvantu
Lakśmii samáviṣhatu grhaṁ gacchatu vá yatheṣṭam;
Adyaeva maraṇamastu yagántare vá
Nyáyát pathah praticalanti padaṁ na dhiiráh.*

“Let those well-versed in ethics criticize me or praise me, as they so desire; let Lakśmii, the goddess of wealth, either be gracious enough (because of my activities) to reside in my house, or, if she prefers, go elsewhere; let death visit me today or decades later. It makes little difference to me. Wise people will never withdraw from the path of ideology, the path which they accept as their ideal.”

*Prárabhyate na khalu vighnabhayena níicaeh;
Prárabhya vighnavihatáh viramanti madhyáh.
Vighnaermuhurapi pratihanyamánáh;
Prárabhya uttamáh janáh na parityajanti.*

"Inferior people do not even start any noble activity because of the mere anticipation of opposition. Mediocre people no doubt start their work, but, when confronted with opposition, leave it unfinished. The best type of people never leave any work unfinished. Even if they are confronted with enormous difficulties at every step, they persist until the work is successfully completed."

Hence the popular saying Shreyámsi bahu vighnáni.

Our topic of discussion was Vraja Krśńa and Párthasárathi Krśńa – the same Krśńa playing two distinctly different roles. Párthasárathi's was a very tough role. The opposition was tremendous, as mountain-high as the goal was great.

In prehistoric times people were no better than animals. There was no difference between primitive humans living in caves and ape-men and proto-apes living in caves. But one branch of primitive humans made significant advances in knowledge and intellect. The other branches, moving at their normal speed, failed to keep pace with the accelerated movement of that branch, so they trailed far behind. Apes could not evolve beyond the animal stage, whereas humans felt that they were something new, something different, from other species.

While advancing, human beings gradually learned how to cultivate land and build houses, but still retained some animal traits. For example, animals and monkeys would dance, peacocks would dance, and those primitive humans would also dance. However, whereas animals continued to eat their food raw, humans gradually learned how to roast and otherwise cook their food.

It was Lord Shiva who trained those ancient humans – who were neither fully human nor completely animal – to live a harmonious and systematic life. Since those people liked to dance, Shiva taught them the art of dancing. He introduced a fixed system in every sphere of life. Shiva observed that the people of His age were contemplative, so He formulated a particular discipline to help them attain psychic progress and spiritual elevation. He introduced a rhythm and a systematic lifestyle into the lives of those primitive people and showed them the path that leads towards subtlety. The highest and greatest contribution of Lord Shiva was that He helped develop every aspect of human life and guided human beings from the animal stage to the domain of subtlety. That tradition has continued for many thousands of years.

However, that was not enough for human society. Society had not yet realized the need or significance of beautiful collective living. It was an imperative necessity for people to feel, to realize, that they needed to build a society which guaranteed the basic necessities of food, clothing, shelter, education and medical treatment to all its members. It was essential for those advancing along the paths of their individual lives to realize that others should have equal opportunities to follow the same broad highway of morality and spirituality in collective life. Otherwise, with the degeneration of the collectivity, the degeneration of the individual is inevitable.

The kingdoms of Anga, Banga, Kalinga, Saurashtra, Magadha, etc., had small populations. If any problem of unprecedented magnitude were ever to confront them, they would be unable to grapple with it individually, and could only succeed in overcoming it if they formed a united front. Teaching society this lesson was the onerous responsibility of Krśńa, and to make the lesson crystal clear to His contemporaries, He had no other choice but to assume the role of Párthasárathi.

This was a prodigious task, beset with difficulties and obstacles. Society in those days, the entire ancient India, was fragmented into a large number of small kingdoms. Krśńa fervently hoped that all the petty kingdoms would unite and construct a well-knit society, a stable, greater

India. In a strong and united India, coordinated cooperation among the federated units would bring stability to socio-economic life and improvement in the moral standard, enabling people to progress spiritually. His mission extended from individuals to the collectivity. Such was the aspiration of Kṛṣṇa.

The role of Vraja Kṛṣṇa was to guide people along the path of bhakti [devotion]. He was the very embodiment of softness and sweetness, never showing the severity needed in battle. Of course, struggle was present, but the primary factor was devotion. To guide people along the devotional path was the main theme, and the realization they received as a result was aparokṣa anubhūti [direct experience]. But in the case of Pārthasārathi Kṛṣṇa, the realization they received was both direct and indirect. For instance, people developed superior intellect. They built a happy and prosperous society, and cultivated higher knowledge, whereby they could determine the dos and don'ts of social life. They learned the secrets of action by cultivating the science of yoga and learning the practical process for finishing any action adroitly. These lessons fall within the scope of parokṣa anubhūti [indirect experience]. Pārthasārathi Kṛṣṇa showed humanity the path of knowledge which is in itself an invaluable aid for aparokṣa anubhūti. Likewise, He demonstrated the art of karma yoga, which is an aspect of parokṣa anubhūti, yet a most valuable aid for aparokṣa anubhūti. He also taught sharaṅgati [the cult of surrender] to enable people to surrender to Parama Puruṣa and come within His supreme shelter. This is the stage where parokṣa and aparokṣa anubhūti become one.

The Foremost Difference

Vraja Kṛṣṇa showed humanity the way to attain aparokṣa anubhūti. Jīvas [unit beings] come closest to Parama Puruṣa through devotion, through sweet love for Him (Rādhā bhāva). Vraja Kṛṣṇa taught His devotees that they must realize the sweetness of the world – for everything in this world is sweet – and make it their own through love. Pārthasārathi, on the other hand, said that although everything in this world is sweet, people have to taste that supreme sweetness through severity, harshness, struggle and bitterness. Struggle in life is inevitable. This is the first and foremost difference between the two roles of Kṛṣṇa. The one wished to lead humanity to the highest realization through aparokṣa anubhūti, while the other wished to lead humanity to that highest state of human excellence first through parokṣa anubhūti and only then through aparokṣa anubhūti. The difference is very vast indeed. The resoluteness, the firmness, that is found in Pārthasārathi Kṛṣṇa is conspicuously absent in Vraja Kṛṣṇa. Similarly, virtues that are found in Vraja Kṛṣṇa are totally absent in Pārthasārathi Kṛṣṇa. Pārthasārathi Kṛṣṇa is ever ready to take up arms for the protection of those who have come under His shelter, whereas Vraja Kṛṣṇa protected His followers with softness and charming sweetness. He never exhibited His toughness, His firmness, to anyone.

Can anyone say which is the greater of the two? My reply is this: the question of who is superior or inferior does not arise at all; it is irrelevant. The fact is that Kṛṣṇa had to assume different roles out of necessity. In one role, He converted an ordinary community of people into a God-loving and highly devotional group, and in the other role, He goaded that same community to greater and nobler deeds, and established them in the highest excellence of human glory. Both roles were equally necessary then and both are necessary even today.

31 August 1980, Calcutta

Kṛṣṇa Imparts Six Stages of Realization (Discourse 3)

When Parama Puruṣa incarnates Himself as Táraka Brahma [the Liberating Supreme Entity] at a certain transitional period, the people of that period invariably enjoy some special privileges. The privileges enjoyed by the people are the veritable proof of Táraka Brahma's advent or incarnation. Let us analyse how Vraja Kṛṣṇa and Párthasárathi Kṛṣṇa tried to help and actually did help elevate people on the path of spirituality.

When people attain progress in the realm of spiritual realization, that progress is divided into six stages – sálókya, sámīpya, sáyujya, sárúpya, sárśthi and kaevalya.

Sálókya: At the stage of sálókya, people feel that they have come onto the earth at the same time as Parama Puruṣa. The greatest achievement of human life is that one has come to live in this world at the same time that Parama Puruṣa Himself has chosen to incarnate on this earth as Táraka Brahma. The great devotee Vrindavana Das observed, "It is my greatest misfortune that I was not born at the same time that the Lord chose to incarnate Himself on this earth."

*E hena sampad kále gorá ná bhajinu hele
Tachu pade ná karinu ásh;
Shrii Kṛṣṇa Caetanya Thákur Shrii Nityánanda
Guña gáy Vrindavana Das.*

He lamented, "How unfortunate I am that when the Lord was physically present on this earth, I did not come. I was born later." It is truly a great misfortune, a spiritual affliction, to be born a little before or after the Lord's advent – it is indeed a spiritual affliction. The very thought that Parama Puruṣa was on earth at the same time that I was brings a sense of ecstasy, an immense joy. This state of joy or bliss is termed sálókya. (Loka means "the world". In Bengali loka means "human being", but in Sanskrit it means a stratum [in this case, the world].)

When Kṛṣṇa was in Vraja, the people felt intense joy and a sense of pride that a great personality in the form of a young man had chosen to live in their midst. Those who came in contact with Párthasárathi Kṛṣṇa also felt that Kṛṣṇa was with them, guiding them, on all strata.

Oddly enough Duryodhana, even though he was apparently Kṛṣṇa's enemy, was convinced that Kṛṣṇa was not an ordinary person. He thought that if he could win Kṛṣṇa's support, he would be very fortunate. So on the eve of the Kurukṣetra war he went to Lord Kṛṣṇa to ask Him for help. Both Duryodhana and Arjuna went to Kṛṣṇa for help.⁽¹⁾ Arjuna was more advanced than Duryodhana so far as the realization of sálókya was concerned.

Duryodhana arrived at Kṛṣṇa's palace before Arjuna to find Kṛṣṇa lying in bed with His eyes closed pretending that He was fast asleep. Arjuna came afterwards and took his seat near Kṛṣṇa's feet. [Duryodhana had seated himself beside Kṛṣṇa's head.] Suddenly Kṛṣṇa sat up and acted as if He had just awakened. He did it in such a way that He looked first towards Arjuna sitting near His feet and said, "Oh, welcome Arjuna, you've come. It's good to see you." Then He caught sight of Duryodhana and said, "Welcome Duryodhana, you have come too. It's good to see you."

This was all pretense, of course, because Duryodhana had actually come earlier. But his realization of sálókya was less than Arjuna's; he did not have the deep realization that Parama Puruṣa, Táraka Brahma, had incarnated on the earth. Hence he could not get the benefits of sálókya, while Arjuna easily could. Now the entity who was pretending to be asleep was not Vraja Kṛṣṇa, the constant wielder and player of the magic flute, but instead was Párthasárathi Kṛṣṇa, the keen-witted person, the person with the pinnacled intellect. Had He been Vraja Kṛṣṇa, he would have played His magic flute, drawing Duryodhana as close to Him as Arjuna. Here lies the

difference between Vraja Kṛṣṇa and Pārthasārathi Kṛṣṇa. Pārthasārathi Kṛṣṇa employed the tactics of diplomacy whenever necessary – and in those days that was quite often.

Sāmiipya: The second stage of spiritual realization is sāmiipya. Now in the first stage, people realize they have been born at the same time and in the same world as their Lord. In the second stage, they feel close to Parama Puruṣa, close enough to talk to Him on friendly terms, even regarding extremely personal matters, and thus be relieved and comforted by Him. Sometimes people feel so close to Him that they go to Him not necessarily to disclose their personal difficulties, but for relief, for consolation and to gain sufficient strength to withstand the difficulties and troubles, the storms and stresses, of personal life.

Many people who came to Vraja Kṛṣṇa – and they were very common people – had this realization of sāmiipya. But those who had the privilege to come in contact with Pārthasārathi Kṛṣṇa were either highly-educated people and great saints, or kings and dignitaries. Not everybody had the privilege to come into contact with Pārthasārathi Kṛṣṇa and enjoy the realization of sāmiipya.

Those who had the experience of sālōkya or sāmiipya had to pass through various difficulties and hardships. The path of attainment was in no way simple and smooth. In the case of Vraja Kṛṣṇa, the realization of sālōkya and sāmiipya was attained with very little difficulty, but in the case of Pārthasārathi, one would not necessarily get the realization of sāmiipya as an inevitable concomitant of sālōkya.

Sāyujya: Next comes the stage of sāyujya. It implies close contact, almost body contact, the closest proximity imaginable. Most of the people of Vraja had enjoyed the realization of sāyujya, for they had dined, sung, played the flute and danced with, and sat close to, their dearest Kṛṣṇa. But it was not so easy to attain the state of sāyujya with Pārthasārathi Kṛṣṇa. Only Arjuna, the third of the five Pandava brothers, was blessed with this realization. None of the other brothers had the opportunity.

Sārūpya: The next stage of sādhanā [spiritual practice] is sārūpya. It implies that “Not only am I close to Him, but whenever I think of Him I see Him in all directions.” Now how do people attain this state of realization? One may attain this state by becoming His closest and most intimate companion – His father, mother, wife, son, or any near and dear relation – or one may realize Him in another way. If one commits many sins and becomes a confirmed sinner, one always remains in mortal fear and thinks of Him – “Ah me, I am doing such ignoble deeds, the Lord is watching everything.” While thinking thus, one either becomes mad or dies. Ravana⁽²⁾ – looked upon Parama Puruṣa as his enemy, and ultimately died at the hands of Parama Puruṣa.

Kansa also looked upon Parama Puruṣa as his enemy. Consequently, just one week before his death, Kansa saw the reflection of Kṛṣṇa everywhere: in the sky, in the wind, in the trees and in the land and water. History tells us that in those days the primary school children were taught “Ka is for ‘Kṛṣṇa.’” The followers of Kṛṣṇa would say, “Ka is for ‘Kṛṣṇa.’” But Kansa, out of extreme fear of Kṛṣṇa – a kind of fear complex – demanded that teachers teach “Ka is for ‘Kansa’” instead. Kansa saw Him everywhere and consequently became mad: became mad a week before his death, and then met his physical death. (Ravana also looked upon Parama Puruṣa as his enemy.)

Now it is true that one may attain Parama Puruṣa by being His enemy, but that path is a torturous and cruel path. It would be better that no one be made to endure such afflictions, because such a person remains condemned by society as long as human history endures. When this realization of sārūpya (visualizing Parama Puruṣa in each and every particle of this universe) results out of immense love for Parama Puruṣa, that is the genuine realization, the true realization, and is something enjoyable, something exceedingly sweet and precious. When human beings become restless for the attainment of Parama Puruṣa, when they strive hard to realize Him in all their actions (and ultimately succeed), their zeal, their irresistible urge for the Lord, is called arādhana in Sanskrit (a – rādh + anā + tā [feminine suffix] = arādhana), and the entity who does

this aráadhaná is known as "Rádhá". Here Rádhá represents the mind of a devotee. The people of Vraja felt and realized Kṛṣṇa in all their thoughts and actions.

Jale Hari, sthale Hari, anale anile Hari,
Graha tārā sūrje Hari, Harimay e trisaṁsār.

[Hari is everywhere, Hari is in everything: on land, in water, in wind and in fire. He is in the sun; He is in the three worlds.]

In the case of the sárúpya of Párthasárathi, people see Him in everything. The Pandavas experienced this realization as His inseparable friends and devotees, and the Kaoravas as His formidable foes. Those who are criminals or sinners think of Parama Puruṣa as their enemy. "Look out," Kṛṣṇa's foes would think in fear, "here comes the enemy Párthasárathi Kṛṣṇa." Thus the whole world became polarized during His lifetime. This polarization also took place during the period of Vraja Kṛṣṇa, but it remained partial. At the time of Párthasárathi Kṛṣṇa, the polarization became complete. Society became divided into opposing camps: on the one side those who were extremely committed to Him, ever ready to lay down their lives for His mission and ideology, and on the other side those who became so angry and so hostile that they could not even tolerate His name, far less His existence.

Sárśthi: Next comes sárśthi. Sárśthi occurs when spiritual aspirants realize Parama Puruṣa in all possible ways and in all conceivable manners. Not only do the devotees see Him, they also remain united with Him, one with Him. That is, the sádhaka has the feeling that "I exist, He also exists, and there is a link between us." There is a subject, there is an object, and there is a verb connecting the two. This is the proper significance of sárśthi. There is some difference between the meanings of sárśthi and of sárúpya. In sárúpya, the import is, "I exist and, my Lord, You also exist," whereas in sárśthi it is, "I have become one with You." But the question of my having become one with You remains. That is, there is an "I" feeling, though very tenuous. Otherwise how can I say that I have become one with You? To put the idea in another way, here in sárśthi the devotee and the Lord are extremely close, but duality remains nevertheless. The devotee exists and feels that his Lord is also there, so it is dualism. "I don't want to become sugar, I want to taste sugar. If I become sugar, how will I enjoy the taste of it?"

*Cini hate cáine re man,
Cini khete bhálabási.*

—Ramprasad

Thus there must be some sense of duality. This sense of duality, though very slight, is the last word in most of the Vaeśṇava schools of philosophy and in most of the religions of the world. There are some Vaeśṇava schools which insist that the last word is "Lord, only You exist." This state of realization – "Only You exist" – is called kaevalya. In Vaeśṇava scriptures, not much mention is made of kaevalya (though it is not altogether non-existent), for sárśthi is generally considered to be the highest stage. This stage of realization was attained through Vraja Kṛṣṇa, and also through Párthasárathi Kṛṣṇa, but in a different way. Generally speaking, the realization is similar in the cases both of Vraja Kṛṣṇa and of Párthasárathi Kṛṣṇa, but for Vraja Kṛṣṇa the realizations of sámiipyā, sáyujya, sárúpya, and sárśthi came through madhura bháva [sweetness], pleasing ideation and intimacy at every stage, through joy and overflowing bliss. In the case of Párthasárathi Kṛṣṇa, the realization came through struggle, through privation and hardship. Unlike Vraja Kṛṣṇa, Párthasárathi Kṛṣṇa in the sálókya stage does not inspire the hearts of His devotees by playing beautiful music on His flute. On the contrary, His directives to His devotees are: "Do your worldly duties, build a stable society upon a sound economy, fight against injustice, and build a secure base for both individuals and the collectivity. Be pragmatic and remain united against all evil forces. Unite the different groups in society upon a common platform."

You all know that it was Lord Shiva who first taught human beings how to live a systematic and harmonious life and how to oppose the fissiparous tendencies resulting from animal propensities. This was considered enough during Shiva's time, but during Kṛṣṇa's time there was greater social consciousness. Kṛṣṇa wanted to arouse a strong urge in people's minds to fight against evil forces. Although Kṛṣṇa did not provide any socio-economic-political theory, He made people conscious in the social, economic and cultural spheres, and advanced society by providing inspiration in His own unique way. That is, Pārthasārathi Kṛṣṇa helped the people to advance by expanding their social consciousness. That is why those who had received schooling from Pārthasārathi jumped to the stage of sārśthi right from the lowermost stage of sálókya. They did not rise gradually to successively higher stages through joy and sweet blissful experiences, but advanced to the highest stage all at once. But this sudden expansion involved labour, toil and struggle. It entailed great risk and demanded uncompromising fighting spirit.

In the case of Vraja Kṛṣṇa, the devotee developed a unique spiritual consciousness. The one thought that filled a devotee's mind was, "I want to go to Parama Puruṣa," and that journey passed through madhura bháva. Pārthasārathi's teachings were quite different. He said, "Well, you want to advance. That's all right, but others must come with you. You must all come together." This approach certainly impairs madhura bháva to some extent because it involves an element of roughness. If we are to use an analogy, we can compare a very sweet thick-skinned mango to Vraja Kṛṣṇa. You can easily peel away the skin and relish the sweet juicy fruit to your heart's content – no trouble, only happiness. If someone asks you how sweet it is, you cannot express your delight in words and you illustrate the sweetness through gestures. But Pārthasārathi Kṛṣṇa may be compared to a firm, ripe bel [wood apple] with a hard shell. You have to take some trouble to break the shell, and while breaking it you have to be careful not to let the fruit fall to the ground and smash into pieces. The pulp is no doubt very good for the stomach, perhaps even better than a mango, but it is not so nice to eat. It is not as juicy as a mango. If Vraja Kṛṣṇa can be likened to high quality cakes like gokulapiṭhā or páti sáptā, Pārthasārathi Kṛṣṇa may be likened to sweets made of boiled, condensed sugar cane juice.

While analysing these six successively higher stages, one more thing must be considered. Not only human beings, but all expressions in this universe, have form and colour. One must establish oneself permanently above all tanmātras,⁽³⁾ rising above sound, touch, form, taste and smell. When your mind rises above inferences of various wavelengths and finally attains the subtlest wavelength, a straight line, you realize that Pārthasārathi is your dearest friend and nearest relation.

*Atyágasahano bandhuh sadaevánumatah suhrd;
Ekakriyaṁ bhavenmitraṁ samaprāñah sakhá smrtah.*

"One who cannot tolerate separation from his or her friends is called bandhu." The bonds of love are so strong that they cannot be snapped.

Sadaevánumatah suhrd – "when two friends are always in agreement, never differing from one another, they are suhrd."

"When people pursue the same profession and discharge duties of the same nature, they are called mitram." (For example, two lawyers or two physicians are mitram.)

"When the love between two friends is so close that they seem to be of one life, they are said to be sakhá." Arjuna was the sakhá of Kṛṣṇa. Pārthasārathi was the sakhá of Arjuna. Their mutual love was very deep.

Arjuna attained Kṛṣṇa, the real Kṛṣṇa, after negotiating the different stages from sálókya to sārśthi. Arjuna had to pass through enormous difficulties, sufferings and rigorous training. When he developed a psychic crisis on the battlefield, he was given severe psychic blows before he came to his senses. He then recognized Kṛṣṇa clearly and perfectly, and his life became fruitful.

How can one attain Puruṣottama [the Cosmic Nucleus], Pārthasārathi Kṛṣṇa? In the case of Arjuna, in the initial stages there were soft murmurings, but in the final stage there was the ear-shattering noise of Pāñcajanya [the name of Kṛṣṇa's conch] resulting in Arjuna's final, supreme realization. However, things were different with Vraja Kṛṣṇa. His flute produced different notes at different times. When devotees achieve some spiritual progress through madhura bhāva, they hear a sound similar to a cricket sound. If you meditate in a lonely place with deep concentration you will hear the sound of crickets. Of course the crickets become silent after a while, whereas the Cosmic sound never stops its continuous refrain. This is the first stage of the flute sound of Vraja Kṛṣṇa. There are other sounds at other stages such as the roaring of seas, the rumbling of clouds and, finally, at the stage of sārśthi, the pluta⁽⁴⁾ sound of the oṃkāra, continuing its eternal flow without any break or pause. But while hearing the sound of the oṃkāra, sādhakas hear within it the sound of the flute. With their physical ears they hear it.

*Adyāpi sei kālácānd bānsharii bājáy;
Kona kona bhāgyabān shuñibāre páy.*

[Even to this day Lord Kṛṣṇa plays His flute. Only the blessed few can hear that holy sound.]

When a sādhaika attains this stage, he or she attains sārśthi, and feels, "Lord! You exist. I exist. We are so close that I have become You. You have become me." One can attain sārśthi through Pārthasārathi no doubt, but not of this kind. There the ideation is "O Parama Puruṣa, O Lord, O Pārthasārathi! You have made me exclusively Your own. My separate existence cannot be kept intact. I am a mere tool in Your hands. I will aim my arrow as You want me to. I am ready for all kinds of work."

7 September 1980, Calcutta

Footnotes

(1) Duryodhana was the eldest of the Kaorava brothers and leader of the Kaorava side in the Mahābhārata war. Arjuna was one of the Pandava brothers and went as a representative of the Pandava side. –Eds.

(2) The mythological king of Lanka in the Ramāyaṇa epic. –Eds.

(3) Tanmātra literally means "minutest fraction of that", i.e., of a given rudimental factor of matter. It is also translated "inferential wave". The various types of tanmātra convey the senses of hearing, touch, form (vision) taste and smell. –Eds.

(4) Prolonged. See also Ch. 5. –Eds.

Kṛṣṇa and Prapattivāda – 1 (Discourse 4)

In the field of human intellect and intuition, there was and still is a nice idea – the idea of prapatti. In the light of this idea of prapatti we shall analyse the roles of Vraja Kṛṣṇa and Pārthasārathi Kṛṣṇa.

In India, in the realm of spiritual practice and philosophy, the importance of prapattivāda [the doctrine of prapatti] is very great. "Philosophy" is a Latin term; the Arabic equivalent is phalsaphā, and darshana is the Sanskrit term. Philosophy is the theoretical aspect of actional flow.

What should we do? How and why should we act? These things are what constitute the scope and subject matter of philosophy.

From a perusal of ancient Indian history, we know that Sadáshiva was born over seven thousand years ago. People in those days were not intellectually advanced. It is futile to discuss philosophy with people of undeveloped intellect; it is a mere waste of time both for those who do not grasp philosophy and for those who try to explain it. When the human intellect develops sufficiently, only then do people begin to understand philosophy.

While trying to unite the scattered human groups into a well-knit social system, Lord Shiva marked that for the advancement of humanity, the essential prerequisite was spiritual progress, and this required the awakening of the spiritual urge. Lord Shiva awakened the spiritual urge in the people of His time. He taught them spiritual practice. He taught them the practice of Tantra, which is the practical aspect of spirituality, as you know. He also taught them spiritual dance, that is, táńdava. Párvatii gave society the lalita mármika dance. Shiva also taught Maharshi Dhanvantari the vaedyaka shástra. (Here one should remember the difference between the vaedyaka shástra and the áyurveda shástra, another school of medicine. The school of medicine that depends on the Vedas is called áyurveda, and the Tantra-based school of medicine is called the vaedyaka shástra. In Bengal the vaedyaka shástra is more popular than áyurveda.)

Lord Shiva also taught Maharshi Bharata the science of music – nrtya, giita and vádyā [dance, song and percussion music].

Thus He opened various channels for the expression of human intellect and wisdom. But He did not expound any philosophy, because the people of those days were not sufficiently developed intellectually. But whether people are intellectually developed or undeveloped from the philosophical point of view, everyone is entitled to spiritual sáadhaná, everyone can attain the supreme height of spirituality. One may or may not comprehend philosophy, but still one can attain Parama Puruśa by dint of spiritual cult. For that, the knowledge of the three R's is not essential. Rather, Lord Shiva cautioned that those who were dabbling in philosophical discussions in those days were just confusing people's minds and misguiding the masses.

(Of course there was no recognized philosopher in Shiva's time. Maharshi Kapila, the first recognized philosopher on this earth, emerged much later than Shiva. Kapila was born at a place near Jhalda in the district of Purulia in West Bengal, and he did his sáadhaná at Gangasagar in Sagar-dwip.)

Common people cannot understand philosophical intricacies. Someone will say "a" [as in "what"], someone else will say "a" [as in "cat"], and so on and so forth. For instance, the single letter "a" in the English alphabet has got twenty-one types of pronunciation. Suppose a kindergarten child is taught twenty-one types of pronunciation by twenty-one teachers, the child is bound to get lost and confused. One should learn these things step by step. A-N-T alone is pronounced "ant", but A-N-T in "elephant" has a different pronunciation.]

Lord Shiva branded those philosophers who were spelling out confusing philosophical ideas to the common people as Lokavyámohakárákáh ["Their only work is to inject disease into human life"]. Loka means "the world", vyámoha means "disease", and kárákáh means those who inject these so-called philosophies into people's minds. Lord Shiva drove such philosophers away from society. He clearly opined that such so-called philosophers would not be able to help the then society to progress.

Maharshi Kapila came much later than Lord Shiva and some time before Lord Krśńa's advent. He propounded his school of philosophy, elaborating his ideas regarding creation and evolution through twenty-four principles. These twenty-four principles, he said, were there at the beginning of creation – not one or two or four or five, but the total number of twenty-four principles was there. Since Maharshi Kapila fixed the total sańkhyá [number] at twenty-four, his school of philosophy came to be known as "Sáńkhya". In fact, in his Sáńkhya philosophy, Kapila

did not say anything about Parama Puruśa, but by way of elaborating his philosophical views he said, "Sure enough, there is one Supreme Entity – the Creator of this universe. To that Entity I give the name Janya Iishvara." (Here the implication is "for the creation" [janya means "for"].) "We are bound to accept this Iishvara." This much only Kapila said.

This exposition of Sámkhya philosophy caused some whispering, some murmuring, among the people immediately after Kapila's time. People wondered how Kapila, the greatest scholar of that age, who had long pondered the mysteries of creation, having formulated those twenty-four principles and given the concept of Janya Iishvara, had utterly failed to elaborate or clarify this concept further. He said, "Sorry, I can't say any more than what I have already said."

Some of the people then began to think that the very intellect with which Kapila had invented his philosophical doctrine was provided by no other entity than Janya Iishvara. Thus to say anything about Janya Iishvara naturally remained beyond the intellectual capacity of Kapila. This sort of philosophical whispering became vocalized in later periods. People began to boldly say, "No, Kapila is not right – he is wrong in his philosophical assertions. How could he say anything about the Creator, without whose will not even a blade of green grass can move? How could Kapila dare pronounce anything about that Supreme Entity!" Thus arose a new philosophical idea – the idea of prapattiváda [the doctrine of prapatti], as it is called today.

And sure enough, in the wake of this prapattiváda, its antithesis also came into the being, the idea of viprapatti. And aprapatti also arose, which neither supported nor opposed prapatti.

The Shaivites – those who pursued the Shiva cult – were instructed by Lord Shiva to steer clear of any philosophical discussions. Lord Shiva had announced that the world would have the right sort of philosophy at the opportune time, and now it was pointless to bother about so-called philosophies. Hence the Shaivites were aprapattivádiis, that is, they were neither supporters nor opponents of prapattiváda. Both viprapattiváda and prapattiváda, as philosophical ideas, were becoming quite popular.

Lord Krśńa was born into this philosophical environment. Basically He was not a philosopher: in both His roles, as Vraja Krśńa and Párthasárathi Krśńa, He was a pragmatic man, a practical personality. Prapattiváda, which received special support directly or indirectly from Lord Krśńa, found a permanent place in Bhágavata shástra, which evolved at a much later date.⁽¹⁾

By studying the Sanskrit language, one can easily determine the period of composition of the scriptures. If we find etad nas dhámah, we should immediately conclude that the composition is about 12,000 years old, because the language is Rgvedic. But if we find idam asmákaṁ grham asti, we should conclude that it is 1500 years old at the most. The language of the Bhágavata shástra clearly indicates that this scripture was composed much later than Lord Krśńa's time, and it has given a direct recognition to prapattiváda.

Now let us analyse what shape prapattiváda assumed in the hands of Vraja Krśńa and Párthasárathi Krśńa.

Vaishnavism, or the cult of devotion, chiefly rests on the idea of prapatti. In the initial stage, jñána and karma [the faculty of knowledge and the faculty of action] threw out a challenge to prapattiváda, but finally they gave in with these words: "We just put up a facade of resistance. In our heart of hearts we accept your supremacy."

The word prapatti is derived pra – pat root + ktin suffix. Prapatti means complete surrender. The inner spirit of prapatti is that whatever is taking place in the universe is all due to the Cosmic will. Had Parama Puruśa willed otherwise, things would have been different. Hence the Cosmic will is at the root of each and every action. Thus we should say, "O Lord, Thy will be done. I am but a machine. Utilize this machine in any way You like. I am nothing but a mere tool in your hands." This is the spirit of prapattiváda. This inner spirit of prapatti is nicely reflected in a modern Bengali song:

*Sakali tomár icchá icchāmayii tārā tumi;
Tomár karma tumi kara má loke bale kari ámi.*

[All that is happening is Your own thought-projection. Whatever You wish to do becomes implemented. It is You who do everything. People foolishly claim the credit for doing things.]

Though this song was composed by a follower of the Shakti Cult, it represents perfectly the spirit of Vaishnavism. The idea is more in conformity with Vaeśnaviia [Vaishnavite] prapattiváda than with the Shakti Cult. However, this is not the subject of the discourse today, or else I would point out how the Shakti cult was influenced by the doctrine of Vaishnavism. The subject is prapattiváda.

Vraja Krśña does not say anything verbally about prapatti, but all His actions, His behaviour, the music from His proverbial flute, His call to the people – all these clearly reflect the spirit of prapattiváda. Nevertheless, He abstains from vocalizing His approval of prapattiváda. At the same time, He desists from speaking for or against jñāna and karma. He is simply making the people float in the stream of devotion.

Krśña played the most regaling notes on His flute. The waves of ideation that emanated from His music, the trough and crest of the waves, flowed and reached the innermost recesses of the mind, and aroused a responsive ideation in the devotees. Each devotee felt that the sound of the flute was calling him or her alone. "I can no longer afford to ignore the sound of the flute and stay away, for the flute is calling me by name."

Thus human beings advanced and moved on. How do people progress? They progress according to the vibrational waves and inspiration emanating from the mind of the Boundless Entity, and this reaches the inner cores of their minds and souls. These billowing waves drive the jīvas [living beings] forward and bring them into close proximity to the Boundless Entity. That is to say, the music emanating from Krśña's flute shook the minds of the sādhas, causing them to echo and vibrate. This resonance is nothing but prapattiváda. Here there is scope neither for jñāna nor for karma. Here mobility is the only task, the only dharma. "The way He is calling me – I am to move accordingly." This state of mind is one of the sweetest states, the madhura guṇa [sweet quality] of prapattiváda. "I am rushing ahead due to the sweet call of His flute and entering into His sweet and blissful environment." Hence for Vraja Krśña, there is no need to interpret the faculties of knowledge and action. There is no scope for fighting over philosophical ideas. Only complete prapatti is there, and once it shakes the jīva, he or she can no longer stay away. One rushes out and starts running after Him.

*Chōte ye jan bānshiir íāne
Se ki tākāy pather páne?*

[One who runs after the sound of the flute – can he or she ever bother about the road?]

Human beings are moving ahead. They do not bother about whether they have stumbled and fallen on the ground, or whether their limbs have become bloody with cuts and scratches. The jīva does not care. He or she has no time to stop. This is the Vraja Krśña who, although directly a prapattivādii, never uttered anything verbally about prapatti. Influenced by such a prapattivādii doctrine, the devotees of Lord Vraja Krśña sang:

*Yashodā-Nanda nandanam surendrapādavandanam;
Suvarṇaratnamāṇḍalam namāmi Krśñasundaram.
Bhavābdhikarṇadhārakam bhayārttināshakarakam;
Mumukṣumuktidāyakam namāmi Krśñasundaram.*

[Salutations to Kṛṣṇa the Beautiful, who was an object of delight to Mother Yashoda, whose lotus feet were worshipped by the gods, and whose body was adorned with precious gems. Salutations to Kṛṣṇa the Beautiful, who was the most reliable helmsman on the ocean of this universe, who removed the fear of annihilation, who granted salvation to aspiring souls.]

This is the very Kṛṣṇa who, by playing His magic flute, has made us all ecstatic, has drawn us to Him, has given us hope and offered us assurance, and has granted us safe refuge within proximity of Him. This Kṛṣṇa is delivering human beings from all sorts of fears and will continue to do so in the future. He has given and is giving all kinds of inspiration to humanity.

Mumukṣu mukti dāyakam – “if any human being begs for mokṣa [non-qualified liberation, emancipation] from this Kṛṣṇa, He will surely grant that mokṣa,” for He is capable of granting mokṣa to all of humanity. I salute this Vraja Kṛṣṇa. But what about Pārthasārathi Kṛṣṇa? He is giving humanity the inspiration to work. He has supplied the desire to do karma. What has He said? He has said that you have got hands and feet, you have got a body – use them. Go on doing your duty. Your body is an excellent machine, use it efficiently. If you do not utilize it properly then you will be doing something unworthy. Do your job. Do your duty.

In doing their duty, sometimes people succeed and sometimes they do not. If you do not succeed, never get frustrated. You must remember:

*Karmaṇyevādhikāraste mā phaleṣu kadācana;
Mā karmaphalaheturbhūmā te sauṅgo ’stvakarmani.*⁽²⁾

[You have the right to action but not to the fruits of the action. You must not do actions that will bind you, but you must not be averse to action, either.]

“While doing your duty, you need only attend to your work properly. You need not bother about or wait for the result. You have only the right, the duty, to attend to your job, for the result is not in your hands. You have your body and you have your work to do. Use your body and do your job. If you show negligence in the work entrusted to you by worrying about the result, the work will not be done properly. Hence do your duty, for that is your birthright.” This is karmavāda [the doctrine of action] to the extreme – karmavāda par excellence.

14 September 1980, Calcutta

Footnotes

(1) The “inner spirit of prapatti” will be given below. –Eds.

(2) Bhāgavata śāstra was a body of devotional scripture composed roughly between 200 and 1000 CE by a large number of devout philosophers. See also Ch. 6. –Eds.

(3) Bhagavad Gītā. –Trans.

Kṛṣṇa and Prapattivāda – 2 (Discourse 5)

Prapatti-orientated psychology generally resembles the psychology behind the science of phonetics. Just as in the science of phonetics there are three types of pronunciation – short, long, and drawled (or prolonged) – so in prapatti there are three distinct kinds of psychological expression.

We started our discussion about Páṛthasárathi Kṛ́ṣṇa and prapatti. To make the topic clear, we must analyse a few more things. When people utter something and when that utterance keeps adjustment with the collective acoustic flow in the ethereal void, that sound is called pluta [prolonged sound]. In the Sanskrit language there is the system of pluta sound, but this is absent in Bengali and the rest of the world's languages. If I use a short pronunciation I will say agni-miire; if a long pronunciation, I will say agni-mii-i-lre; if a prolonged pronunciation, I will say agni-mii-i-i-lre.⁽¹⁾ In Bengali there is hardly any prolonged pronunciation. For that reason, Rabindranath Tagore spelled the word ráńii as ráńi, and ń as n. Anyway, when one's psychology conforms to the one vast flow, one eternal flow, of bliss, flowing from beginninglessness to endlessness, wherein every entity is inundated, saturated and drenched with bliss – when I am identifying my psychology with that flow – this psychology resembles the psychology of the prolonged phonetic sound, and is called prapatti.

This idea may be explained in another way. An all-pervasive idea is originating from the universal Nucleus and flowing towards Infinity. We should bear in mind that this universe of ours is very vast but not infinite, because it has been created by three principles – the sentient, mutative and static principles. The sentient principle cannot be measured, neither in idea nor in practice. The mutative can be measured in imagination but not in practice. The static can be measured in both ways; however, the sphere of the static principle is so vast that it is difficult to measure it, even in practice. For example, the Himalayas, though very, very vast, can theoretically be measured, but practically speaking, it is impossible to measure them. For such cases, we use the Sanskrit term vishála, which means "vast but within the scope of measurement"; and the Entity that is too big to be measured is called viráta. This universe is very vast, vishála, but not infinite, viráta. Though very big, it has limitations. While people are small, the universe is very large.

These forces, these waves of different lengths emanated from that singular, universal hub, that universal nave, are constantly advancing towards infinity. That is, those waves are not confined to this world. This should be borne in mind. Whenever something remains within the scope of this universe, within the circumference of this universe, we call it vishvagata, and when it goes beyond the scope of this universe, we call it vishvátiita. When human beings proceed along these waves – along these pencils of waves and pencils of rays – their movement, although vishvagata in the initial stage, becomes vishvatiita in the end. Those who are clever will identify their limited individual identity with the Cosmic emanations and they will thereby finally become Cosmic. As long as they remain vishvagata, they continue to enjoy the waves of bliss, the blissful expressions, and when they attain the vishvátiita state, they remain forever in the ocean of bliss. Then the sádharma becomes detached from everything else.

Now whatever Parama Puruṣa does, He does for the good of humanity. Not a single blade of grass can move without His desire. This very endeavour to obtain bliss by identifying one's microcosmic waves with the Cosmic emanations is called prapatti. I have already said that this prapatti resembles, to a great extent, the prolonged sound in the science of phonetics. Those of you who have achieved some spiritual elevation will hear a prolonged sound – one that is neither short nor long, but a prolonged sound that continues smoothly without changing.

Next comes the long sound of the science of phonetics, that is, a medium sound. The sádharma feels that he or she is able to hear that sound by dint of his or her own efforts. If drawn out to a great length, it may become a pluta sound, and if shortened, it will be a sound which generally conforms to aprapatti. But where there is only individual effort regardless of one's capacity, to the exclusion of prapatti, aprapatti and thoughts of Parama Puruṣa or the universal acoustic emanation, it is similar to short pronunciation – it resembles viprapatti.

It has been said earlier that Vraja Kṛ́ṣṇa attracted people with His magic flute. Innumerable sound waves emanated from His flute, and His devotees rushed towards Him in the flow of those sound waves. Clearly, this is prapattiváda. Although there is an element of knowledge and action, devotion is the predominant factor.

Páṛthasáráthi Kṛṣṇa was different. It is a fact that Parama Puruṣa does everything; nevertheless, Páṛthasáráthi Kṛṣṇa did not permit any spirit of inaction. He said,

*Karmaṇyevádhi kāraṣṭe má phaleṣu kadácana;
Má karmaphalaheturbhúmá te saṁgo 'stvakarmaṇi.*⁽²⁾

[You have the right to action but not to the fruits of the action. You must not do actions that will bind you, but you must not be averse to action, either.]

"You have the right to action but not the right to the fruits of action." You have your hands and feet, you have the capacity to work and hence work you must. Rights may be applied only in the case of work. One may or may not want to work.

Má phaleṣu kadácana ["but not to the fruits of the action"]. Regarding karma, it is said that for each and every action there is an equal and opposite reaction, provided the three fundamental relative factors, namely, the temporal factor, the spatial factor and the personal factor, remain unchanged, remain unassailed; otherwise, there will be a change in the reaction. The reaction in that case will not be equal and opposite in nature. Suppose, for example, you borrow one hundred rupees from a particular person. If you pay back the amount then and there, you will not be required to pay back any additional money. If you pay back the loan after a long time, however, say a few years, you will have to pay back the capital with interest. Thus the amount of one hundred rupees returns in a changed form due to the change in the temporal factor.

In prapattiváda, if the devotees respond in the same manner as the musical flute calls them, there will not be any change. But with karma, it is different. Here Páṛthasáráthi Kṛṣṇa says, "You are certainly entitled to action, but you are not entitled to the fruits of your actions." The result of action changes with the changes in time, place and person. Therefore, you have control over the original action but not over the reaction. Hence it is said, Má phaleṣu kadácana.

Here you should remember one thing. There are some opportunistic people in this world who distort the meaning of this shloka from the Gītá and thus manage to perpetuate the machinery of exploitation. This is very amusing. I bring it into the domain of philosophy because it is highly illustrative. Those exploiters glibly make their views known: "These poor people, these toiling people, these intellectuals, they have no doubt the right to work, but they have no right to the results of their actions. The results, the fruits, should accrue to us, the owners, the proprietors. 'Increase our wages, give us more remuneration, pay us a bonus...' – they have no right to say all these things."

However, let us get back to the main topic. Páṛthasáráthi says, Má karmaphalaheturbhúmá te saṁgo'stvakarmaṇi ["You must not do actions that will bind you, but you must not be averse to action, either"]. Do your duty, your karma. Now, is this karma in conformity with prapatti or is it antagonistic to prapatti? The teachings of Vraja Kṛṣṇa are clearly consistent with prapatti. His existence, His actions, the music of His flute, the way in which He attracts people and gives them shelter – all these are in perfect harmony with prapatti, because an individual feels free after surrendering everything to the Macrocosmic Entity. Here Páṛthasáráthi says, "Do your karma, for you have an inalienable right to your karma." Karma is defined as Karma Brahmeti karma bahu kurviita – "You are human. Simply look upon karma as a veritable expression of Brahma [Supreme Entity] and do as much karma as you can."

Is this in agreement with prapatti or at variance with prapatti? It seems to be opposed to prapatti but in actuality it is not. If we go deeper into the subject, we see that this quinquemental body, this body of flesh and bones, this mind made of ectoplasmic stuff, this reflecting plate that acts as the witnessing entity (known as átman or puruṣa in philosophy) – all these have their origin in Parama Puruṣa. It is the Cosmic desire that is the source of the creation of the human body, mind and soul. If we utilize this body, mind and jivátmá [soul, self, unit consciousness], we are only following the path of prapatti. That is, we are utilizing the things given to us by Parama Puruṣa. All these things, the body, mind and self, are His gifts. Had He

willed otherwise, they would not have existed. Without Cosmic desire, nothing can exist, nothing can move, not even a blade of grass. So in accordance with the spirit of prapatti, that the body is a machine, we can say that He has been kind enough to provide the body and mind, to be utilized for work only. Hence I follow the spirit of prapatti in using them.

In the beginning, karma seemed to be against prapatti, but karma is not antithetical to prapatti. It is definitely in conformity with prapatti. So a boy or a girl who does work is surely following the path of prapatti. Even if there is any room for indolence while enjoying the flute of Vraja Kṛṣṇa, there is not the least room for inaction in the clarion call of the karma yoga of Pārthasārathi Kṛṣṇa.

21 September 1980, Calcutta

Footnotes

(1) Rgveda, Maṇḍala 1, Sūkta 1, Rk 1. –Eds.

(2) Bhagavad Gītā. –Trans.

Chapter 6

Namāmi Kṛṣṇasundaram

Prapatti, Viprapatti, and Aprapatti (Discourse 6)

We will discuss Tantra a little in relation to prapatti, viprapatti, and aprapatti. The original propounder of Tantra was Lord Sadāśhiva.

From the viewpoint of geography, Tantra has two main divisions – one is the Bengal school of Tantra, the other is the Kashmir school of Tantra. The Bengal school is less ritualistic and more practical, while the Kashmir school is more ritualistic and less practical. And from the viewpoint of spiritual practice, Tantra has five main divisions: Shaeva Tantra, Shákta Tantra, Vaeśháva Tantra, Saora Tantra, and Gáñapatya Tantra. It is said that Shaeva Tantra attaches more importance to the faculty of knowledge and to the elimination of caste and other social discriminations. Shákta Tantra lays greater stress on the attainment of power and its judicious application. Vaeśháva Tantra aspires to lead humanity towards Parama Puruśa through the cult of sweet, divine bliss, but there is less social consciousness. Saora Tantra places much importance on medical treatment and astronomical progress, and Gáñapatya Tantra provides inspiration for people who are divided into different social groups to work unitedly.⁽¹⁾

Here I do not propose to say anything special about Shaeva or Shákta Tantra, but I must say something about Vaeśháva Tantra. It is said that Vaeśháva Tantra aspires to lead spiritual aspirants towards Parama Puruśa through the cult of blissful experiences. (If I ever say anything in the future regarding Saora Tantra, I will discuss it at great length and during that discussion I will point out that Saora Tantra was not only concerned with the sciences of medicine and astronomy. It was much more than that, especially in the Middle East and India about one thousand to three thousand years ago. However, in the present context this is irrelevant.)

While dealing with Vaeśháva Tantra [Vaishnavite Tantra], we notice that although it had its origin in India, more particularly in southern India, it was later significantly influenced by the Middle East. As a result, the modern Vaishnavism, or rather the Vaishnavism which was prevalent during the Mughal period, was greatly influenced by the Sufism of the Middle East.

Our topic of discussion is Kṛṣṇa and His life. During Kṛṣṇa's lifetime, Sufism was not in vogue in the Middle East. The Vaishnavism of southern India, as enunciated in the Bhágavata shástra – that is, the Shriimad Bhágavata [of that shástra], not the Shriimad Bhagavad Gītā –

came much later than Kṛṣṇa. The Dravidian Brahmans of southern India had not yet become clearly divided into two branches; later they were to become divided into the Ayengars and the Aiyars. (The Ayengars were Vaishnavites and the Aiyars were Shaivites. One could easily distinguish the Aiyars from the Ayengars by their distinct styles of decorating their foreheads with holy ash.) While the different classifications of Tantra could be found in those days, they were not very rigid or distinct.

If the forward march towards Parama Puruṣa through the cult of sweet, divine bliss is the basic spirit of Vaeṣṇava Tantra, then that spirit must have been reflected in both Vraja Kṛṣṇa and Pārthasārathi Kṛṣṇa. This forward march can be effected only through prapatti.

When a devotee advances through the cult of sweet devotion, he or she prefers to avoid the path of philosophical intricacies. Suppose you have been allotted a certain duty and you have to run hard to perform that duty. If you are offered some delicious sweets you will say, "No thank you, not now. Let me run first, then I will take some rest and enjoy the sweets little by little with great pleasure." While running, one's mind remains at a high speed, tremendously preoccupied. That is why you cannot, at that speed, savour even delicious food. Similarly, when you advance in the cult of sweet devotion, you enjoy more and more sweetness. While advancing, you enjoy bliss at every step. Obviously, at that stage, you do not like the tormenting harshness of jñāna and karma.

I have said several times prior to this that prapatti – that sweetness of divine ecstasy – was fully developed in Vraja Kṛṣṇa. But as I have also said, the karma yoga which is the hallmark of Pārthasārathi is not opposed to prapatti. Now let us analyse whether the jñāna mārga [path of knowledge, or discrimination], as associated with Pārthasārathi, is more consistent with the jñāna mārga of Shaivism or with the cult of sweet, divine bliss found in Vaishnavism.

Pārthasārathi Kṛṣṇa demonstrated an enormous wealth of knowledge. All His teachings were based primarily on the cult of knowledge. He taught His philosophy to Arjuna, and it does not smack of negativism or escapism. According to Kṛṣṇa, whatever takes place in this universe is designed by the Cosmic will. Nothing can happen without the Cosmic desire.

Jīvas are compelled to act under the impact of two personalities. One is the small "I" which craves to accumulate so many things, big or small, and to give so many things to society. The small "I" creates a world of its own centring around that little "I", a world of illusion wherein the small "I" is entrapped and where it considers itself to be the supreme monarch. But simultaneously there is a larger world, the much larger world of Parama Puruṣa, a world where the small "I" is a mere bubble. All the hopes and aspirations, all the desires and urges, of that insignificant bubble residing within the vast mind of Parama Puruṣa, attain supreme fulfilment only at the time when it merges itself in the main stream of the Cosmic flow. Otherwise, individual hopes and desires remain forever unfulfilled and unrealized. Human beings cherish thousands of desires in their hearts, but those desires generally remain unfulfilled, because the waves of individual human desire do not maintain parallelism with the waves of the Cosmic desire.

It was quite natural for Arjuna to hesitate in slaying His friends and relations on the battlefield. The Kaoravas were his dear kinsmen, and there were many other kings and vassals who were bound in ties of intimate friendship with Arjuna. He felt compassion for all his friends and relatives, but that love and compassion for his relatives and friends was something related to Arjuna's unit "I" feeling. It had no validity in the Cosmic world. Therefore Kṛṣṇa addressed and exhorted Arjuna in the following manner: "Oh, Arjuna, don't think that you are killing anyone. No one ever kills or is ever killed. Weapons can never kill anyone."

*Naenam chindanti shastrāṇi naenam dahati pāvakah;
Na caenam kledayantyāpo na shoṣayati mārutah.⁽²⁾*

[Weapons cannot pierce him (the soul), fire cannot burn him, water cannot drench him, wind cannot dry him up.]

Who are you to kill? You cannot do anything, for your existence is nothing but a tiny, insignificant bubble within the vast Macrocosm. As the vast Macrocosmic wave advances with its alternate troughs and crests, you move along with the wave, sometimes going up in the wave and sometimes down.

*Patana-abhyudayabandhur panthá
Yuga yuga dhávita yátrii.*

–Tagore

[Travellers have been moving unceasingly for ages along that high and rugged path of rise and fall.]

So what will you do? Parama Puruśa's flow of imagination continues unceasingly. No one can resist that mighty flow of Cosmic imagination. It was erroneous for Arjuna to think that he himself was killing his dear kinsmen, the Kaoravas. Thus Krśńa said: "Things are already planned and predestined by Me. I have already planned everything out in My mind. You are just an instrument."

There are two things to note here. The first thing is that according to Mâyáváda [the Doctrine of Illusion], the very existence of the material world, though not altogether denied, is given little importance. Krśńa's teachings, however, are not actually Mâyáváda. In Mâyáváda, the systaltic movement of the Macrocosm is not altogether accepted. Mâyávádii philosophers argue that the universe is the magic of the miracle-creating Mâyá: aghātana ghaṭana patīiyasii Mâyá ["the dexterous hand of Mâyá that can even create things impossible to create"]. "Nothing is really happening, Mâyá is doing everything" – it is strict monism.

The second thing to note is that in the teachings of Párthasárathi Krśńa, there may not be absolute prapatti at first; when Krśńa advanced so many philosophical arguments, it seemed to be viprapatti, just opposite to prapatti. However, when at the next stage He told Arjuna, "I have already set everything in a pre-arranged plan, you are a mere tool in my hands," it was clearly aprapatti. Till then it had not been clearly stated that "It is I who do everything. Everything takes place as per My wish. Your wish, your desire has no value." Finally this aprapatti became prapatti when He said,

*Sarvadharmán parityajya Mámekaṁ sharaṇaṁ vraja;
Ahaṁ tvám sarvapápebhyo mokṣayiśyámi má shucah.*⁽³⁾

[Set aside all other dharmas and take shelter in Me alone; I will save you from all sin, have no fear about that.]

Different entities, different jiivas, are moving according to their respective inherent propensities, their inherent characteristics. "Countless jiivas, countless entities, are moving around the Macrocosmic nucleus with their respective saṁskáras [mental reactive momenta]" – Sarvájīve sarvasaṁsthe brhante tasmin haṁso bhrámyate Brahmacakre. "This movement, this rotation, will continue until the different entities are able to realize their oneness with that Supreme Nucleus, until they realize the Supreme Entity" – prthagátmánaṁ preritáraiṅca matvá juṣṭastatastenámrtatvameti.

When the jiivas come to know of the Supreme Entity around whom they are moving, the eternal urge to run after Him develops, and this is the stance of total prapatti, the final culmination of sáadhaná. Sarvadharmán parityajya Mámekaṁ sharaṇaṁ vraja.

The innumerable jīvas, with their innumerable propensities and characteristics, are rushing along, but their movement is not always crowned with success. I have already said that progress in the physical and psychic spheres is not possible. Progress is possible only in the spiritual stratum. Sarvadharmān means the various propensities or various instincts [of a human being], that is, the various fetters and enemies of the mind. The microcosms, with their numerous saṁskāras, are rushing along. Kṛṣṇa said to them: "Stop running after your desires"... Māmekam sharaṇam vraja – "Follow Me. Take Me as your final refuge. Come to Me and increase your love for Me." (Ananyamamatā Viśṇormamatā premasaṅgatā – "Develop love and attachment for Me. Rush to Me, I am ready to receive you on My lap.") Vraja means "to move in joy"... Aham tvam sarvapāpebhyo mokṣayiṣyāmi mā shucah – "I will liberate you from all saṁskāras, all bondages. You need not worry at all about your spiritual progress."

The fact is, the more one advances towards Parama Puruṣa, the more one becomes free from blemishes, the more one is cleansed of the dirt and dross of mundane life. Parama Puruṣa lifts His devotees and places them on His lap. This can be considered the last word of the Gītā, the summum bonum, or goal, of human life. It is the final statement about the supreme human desideratum. Regarding the path of movement, many things are said, but regarding the goal the final word is this: "Forgetting all other things, forgetting your desires and aspirations, come to Me." Māmekam sharaṇam vraja – "take shelter in Me." This is nothing but prapatti.

Now, is there any difference between the jñāna of Shaivite philosophy and the prapatti of Vaishnavite philosophy? The Shaivite philosophical knowledge is hair-splitting knowledge which aspires to arrive at the goal through the conflicts and clashes arising from affirmation and negation, and through analysis of the law of cause and effect. On this path there is neither prapatti nor aprapatti. In the initial stage one makes use of viprapatti, but after reaching the goal, nothing remains, neither viprapatti nor prapatti nor aprapatti.

From the earliest times there existed differences of opinion between the Vaeṣṇava scholars and the Shaeva scholars. This was an ideological conflict. And though Pārthasārathi's teaching [of prapatti] forms part of Vaeṣṇava Tantra, it is also resplendent in its own brilliance.

Initially Kṛṣṇa led Arjuna along the path of discrimination, of jñāna. (Here Arjuna represents the ordinary human being.) When He guided Arjuna along the path of jñāna, it was known as viprapatti. Then He said [expressing aprapatti], "It is I who do everything. You are doing nothing." (Actually, people have very little strength. If a person fasts for twenty-four hours, he or she feels fatigued. If a person fasts for forty-eight hours, he or she cannot think. How weak people are!) And in the third stage Kṛṣṇa said to humanity, "You need not worry about anything. I will do everything for you. Just move along your path and surrender to Me." Whatever hopes and desires people cherish in their hearts find fulfilment when they are in perfect accord with the blissful flow of Parama Puruṣa.

Kii habe icchāy, icchāte kii hay? Kṛṣṇa icchāvinā phal phalenā.

[Nothing comes out of the wishes of human beings, unless they are backed by the wish of Parama Puruṣa.]

In [this] last stage, Pārthasārathi uttered something which reflects the spirit of prapatti.

*Sarvadharmān parityajya Māmekam sharaṇam vraja;
Aham tvam sarvapāpebhyo mokṣayiṣyāmi mā shucah.*

[Set aside all other dharmas and take shelter in Me alone; I will save you from all sin, have no fear about that.]

Vraja Kṛṣṇa did not do all this [i.e., did not base His actions on a progression of philosophies]. His magic flute sang only one note – the note of prapatti. "What I do is done;

nothing else is done. Remain with Me.” The teachings of Párthasárathi Krśńa and Vraja Krśńa are the same, but the path of Párthasárathi Krśńa and the path of Vraja Krśńa have led humanity, have led spiritual aspirants, in two distinct directions. A sádha will act according to his or her respective inherent sańskáras and will select either Párthasárathi Krśńa or Vraja Krśńa as the only object of his or her adoration, as the only desideratum of all the marches of his or her life.

28 September 1980, Calcutta

Footnotes

(1) In Shaeva Tantra one’s object of meditation is Shiva. In Shákta Tantra it is one of the representations of Shakti, or Prakrti [Cosmic Operative Principle]. In Vaeśńava Tantra it is Viśńu. In Saora Tantra it is Súrya (the sun or the sun god), and in Gáńapatya Tantra it is Gańapati (Gańesha). In all the cults, the more subtle practitioners understand that their particular deity is a representation of the infinite Brahma. –Eds.

(2) Bhagavad Giitá. –Eds.

(3) Bhagavad Giitá. –Eds.

Vraja Krśńa and Sámkhya Philosophy (Discourse 7)

Samája gurus [social preceptors] are those who lead the entire society by virtue of their extraordinary intelligence, deep wisdom, towering personality and leadership ability. Hence it can be easily imagined that this world has been blessed with few such social preceptors.

Kaolas are those who do kula sádhaná [the spiritual practice for the elevation of the kuńdalínii] and elevate their minds to the level of Cosmic Consciousness through the realm of intuition by turning microcosmic negativity into Macrocosmic positivity. A Mahákaola is one who makes others kaola by his infallible spiritual guidance. But Táraka Brahma is quite a different Entity, a unique Entity, for He is spiritual preceptor, social preceptor, kaola and Mahákaola all in one. He is also something more: He acts as a compass in every stratum of society.

Sadáshiva was Táraka Brahma. As sovereign preceptor He did whatever was necessary for the undeveloped humanity of that age, providing inspiration and active help in every sphere of intellect in human life.

Humanity advanced a lot during the time of Lord Krśńa. But together with the flowering of human intellect there arose various mundane, social and psychic problems. To solve those problems Krśńa had to play various roles. Naturally the question as to which role was more significant and which less significant, or which situation was more difficult and which less difficult, is of no consequence.

In Krśńa’s time philosophy was undeveloped. Even though the sage Maharshi Kapila had been born before Lord Krśńa, his philosophical ideas had not been elaborated on, commented on, annotated, etc. The great Sámkhya commentator Iishvarakrśńa, a follower of Kapila, was born much later. So there existed no particular philosophy in Krśńa’s time in the light of which Krśńa’s activities could be judged.

At the time of Krśńa, our present age lay far in the future. It is not possible to judge Him properly from the perspective of the present age, because people today are not at all familiar with the environment of the age in which He lived. Nevertheless, we can analyse His activities in the

light of the various schools of philosophical thought which have been discovered (or we could say invented) since His time and say how far His actions agreed with or deviated from their philosophical outlook.

Sámkhya philosophy is accepted as the oldest school of philosophy. Kapila, its founder, declared as its principal idea that the fundamental elements which make up the jagat [the world], the jivas [microcosms] and Iishvara [God] have been specifically enumerated; that is, the world is a composite of those twenty-four elements. (Those elements were not elements in the sense in which contemporary science uses the word.) In Sámkhya philosophy, for practical purposes recognition was given to God as Janya Iishvara⁽¹⁾. But the main role of director of the universal drama in the flow of creation was assigned to Prakrti [the Operative Principle], and thus She was given another name as well – Pradhána [Foremost]. The presence of Puruśa [Consciousness] is like that of a catalytic agent.

For instance, gold is used as a catalyst in the preparation of makaradhvaja [a type of áyurvaedik medicine]. Once it has been prepared, the gold can easily be separated out. Yet makaradhvaja thus prepared is called svarña-ghatita makaradhvaja [gold-made makaradhvaja] – gold was the catalytic agent. Similarly, in the Sámkhya philosophy it has been recognized that Puruśa does not actually do anything, yet without His presence nothing can take place in the universe. Puruśa does not actually do anything Himself; in this sense it is all the same whether Puruśa is there or not. It is the vast, dominant Prakrti which does everything. Puruśa is seen as the entity which remains inseparably associated with the countless tiny jivas. Thus the chief contention of Sámkhya philosophy is that there are many puruśas but only one Prakrti. Behind this one Prakrti and many puruśas there is the presence of one catalytic agent (i.e., whose existence is indispensable), a kind of iishvara [controller] called Janya Iishvara. That is, everything is done because of [janya] this Entity, hence Janya Iishvara.

Now, if we consider Vraja Krśńa, we see that Ekamevadvitiiyam – “Puruśa is one without a second, and all the jivas are Prakrti.” Here there is not a singular Prakrti but a multiplicity of Prakrtis. What is the nature of Prakrti? Prakrti Sá nityanivrttá [“Prakrti always undergoes change and decay, little by little”]. In this respect She can be likened to ghee, which grows radiant when it comes in contact with fire but ultimately burns itself out. In the same manner Prakrti (and every jiiva is Prakrti) is nityanivrttá [“constantly decaying”]. When the jivabháva [microcosmic bearing] becomes pinnacled and advances towards Parama Puruśa to the complete exclusion of all other thoughts, becomes “I don’t want anything of this world, I want only Parama Puruśa, the Supreme Entity,” it is termed “Rádhá”. This is the expression of the single-minded devotion of the microcosmic mind.

Many people are not aware of the real import of the term “Rádhá”. The actual import is this: When the human mind realizes that nothing of this quinquemental world is permanent, that nothing is absolute or final, that all thoughts and activities are extremely brief and transient, that the only reality is Parama Puruśa, and says, “I will run only after Him, not after anything else,” that very mentality is Rádhá. How long can human beings hope to remain alive? One hundred or one hundred twenty years at most. During Krśńa’s time, there was a popular belief that the average human life span was one hundred twenty years. Later on this idea changed and people began to believe that the average longevity of human beings was one hundred eight years. The earlier idea is mentioned in Kśańa’s saying:

*Nará gajā bishe sha-y tár ardhek bance hay;
Báish balda tera chágla bale gela bará páglá.*

[Humans and elephants live for one hundred twenty years. A horse lives for half that time; a bullock for twenty-two years, and a goat for thirteen years. That was the calculation of the astrologer Baraha.]

"Human beings and elephants live for one hundred twenty years." No one lives forever, no one eats forever. Not only that, if at one meal someone is offered more food than he or she can eat, he or she will have to decline it: food is not absolute, clothing is not absolute, nothing is absolute... Parama Puruṣa is the only real entity, the only absolute entity. The further the jīvas move towards Parama Puruṣa, the more elevated their minds become. When they reach a very subtle stage of elevation, their concentrated mind-stuff speeds towards Him with the one-pointedness of an arrow. Such a mentality is called Rādhā. One who aspires to know the concept of Rādhā-Kṛṣṇa in depth must possess a sufficiently-developed intellect. The Bhāgavata śāstra, considered to be the most authentic texts on the bhakti [devotional] cult, does not give a satisfactory explanation of Rādhā tattva [the concept of Rādhā]. Those texts have failed too.

What is Rādhā bhāva? When devotees feel in their heart of hearts that their existence is meaningless without attaining Lord Kṛṣṇa, that they cannot survive a single moment without feeling His blissful presence, they have attained the stage called Rādhā. Such devotees know nothing other than ārádhanā [total mental absorption in Kṛṣṇa – the Supreme]. This Rādhā mentality is found manifest in Vraja Kṛṣṇa and nowhere else.

People come to this world for a short time for some fun and games, and then they go. So for human beings the earth is like a traveller's inn, where they will not stay for long. Or it might be compared to a railway waiting room, where passengers from different places come and sit together for a while. The moment the train whistle blows, they forget each other, pick up their bags, and set off for the train. They do not look to right or left. Parama Puruṣa Kṛṣṇa is that train, and this world is the waiting room.

This is an extraordinary idea – this is Rādhā bhāva [the realization of Rādhā], in which ārádhanā is the main thing.

Puruṣa is one without any second – Ekamevādvitīyam. But now I will show that Puruṣa is neither the puruṣa nor the Janya Iishvara of Sāmkhya philosophy. According to Sāmkhya philosophy there are many puruṣas, but in the spiritual cult there is only one Puruṣa. There are many Prakṛtis, but one Puruṣa; many Rādhā's, but one Íṣṭa, one Nucleus; only one sun, but many planets and satellites orbiting around that singular sun. The significance of human existence does not lie in philosophy or in argument, but in racing after Parama Puruṣa. This beautiful notion will not be found anywhere except in Vraja Kṛṣṇa. There is not even a passing reference to it in any scripture or philosophical text.

Earlier I mentioned that the Janya Iishvara of Sāmkhya philosophy can be compared to the gold which is used as a catalyst in the preparation of svarṇa-ghaṭita makaradhvaja. He is there, passive, watching everything, but doing nothing in particular. But Kṛṣṇa as Puruṣottama, Kṛṣṇa as Tāraka Brahma, is extremely active (this concept of Tāraka Brahma is completely alien to Sāmkhya philosophy). Unlike the Sāmkhya puruṣa, Tāraka Brahma calls everyone towards Himself: "Come, come, come to Me. I have come here for you and you alone. I am verily yours. Come and surrender to Me without any hesitation, without any reservation. I will take care of your future." Tāraka Brahma provides this great assurance to humanity, and Vraja Kṛṣṇa is an embodiment of this great assurance. He is not passive like the Janya Iishvara of Sāmkhya.

Suppose someone is starving, or is being tortured or persecuted. The Janya Iishvara of Sāmkhya remains a mute spectator to this suffering (and its witness-ship goes unrecorded), whereas Vraja Kṛṣṇa calls to suffering humanity, saying: "You, the starving, the persecuted, the tortured, come to Me. I will liberate you." The sweet sound of Kṛṣṇa's flute conveys the message of liberation to the ears of all. Sāmkhya philosophy cannot come anywhere near this idea, cannot even touch Kṛṣṇa's fingernail. It is far, far away from the practical reality. Where there is a tremendous expression of Parama Puruṣa, how far can philosophical dabbling solve the actual problems? So we see that the Janya Iishvara of Sāmkhya and Vraja Kṛṣṇa are not the same thing. Vraja Kṛṣṇa is the collection of all the divine qualities and occult powers, whereas the Janya

Ishvara of Sámkhya is almost a static entity whose presence matters very little to the created beings.

According to Sámkhya, a brick, a piece of wood, an insect and a cat each are all puruśas, and they are all moving about in respective structures which are parts of Prakṛti. But with Vraja Kṛṣṇa things are quite different. His philosophy is that each and every entity is a partial manifestation of Prakṛti on which the one radiated Puruśa is reflected. When in contact with the puruśābhāsa [expression of consciousness], the jīvapraṛti [unit prakṛti] realizes that the Cognitive Faculty, the sweet expression of Parama Puruśa, pleases the hearts and minds of the microcosms. Human beings feel very happy to live in the world because they experience a blissful feeling all over. Madhuraṁ madhuraṁ sarve hi madhuraṁ ["Everything in this universe is saturated with sweetness"]. So how blissful must be Kṛṣṇa, from whom such sweet vibrations come! A rasagollā [Indian sweet] definitely tastes sweet, but Kṛṣṇa is an infinite number of times sweeter – sweeter beyond measure. Thus as soon as jīvas understand deeply who Kṛṣṇa is, they rush towards Him with a fervent desire to merge in Him – this is jaeṇa dharma.

The interesting thing is that here jaeṇa dharma, māṇava dharma and Aeshvariya dharma⁽²⁾ are combined harmoniously, fusing together into something excellent and unique. The devotee becomes indifferent to any censure or praise and rushes towards Parama Puruśa in the form of Manomohana Kṛṣṇa ["the one who nourishes the human heart with divine bliss"].

Kṛṣṇa is also called Mohana [literally, "attractive"] because He charms everyone and attracts everyone towards Himself. A devotee does not like to be with Him in the presence of others, but wants to enjoy the intimacy and sweetness of being with Him alone. Such a devotee does not like to think that He belongs to everyone, but to him or her alone. But when the devotee and He are alone together, does the devotee then think, "He is all mine"? No, the devotee then forgets what to say to Him, and becomes oblivious to himself or herself. When people are self-conscious, hundreds of questions arise in their minds. Only when that self-consciousness merges into Parama Puruśa, do the questions come to an end. Because in the presence of the Entity who is beyond all questions, the devotee becomes self-forgetful. That is the stance of Cosmic bliss. Sámkhya philosophy, or for that matter any philosophy, does not come anywhere near that stance.

There is no mention of and no scope for bhakti in Sámkhya philosophy. Bhakti is like a tether which draws people near. In the cult of jñāṇa, one remains where one was, and in the case of karma, one remains preoccupied with hundreds of actions. Without the cultivation of bhakti, one can never come in close proximity to Parama Puruśa.

The cult of devotion first originated during the period of Vraja Kṛṣṇa. (Pārthasārathi Kṛṣṇa came later.) We find Parama Puruśa in charming form, in attractive form, in the form of one's own (more one's own than anyone else could be), for the first time in human history in Vraja Kṛṣṇa. In the cult of devotion, devotees view Parama Puruśa from their respective viewpoints according to their individual saṁskāras. The people of ancient India adored Kṛṣṇa in three different ways: vātsalya bhāva, madhura bhāva and sakhya bhāva.

Nanda and Yashodā [Kṛṣṇa's foster father and mother] adored Him in vātsalya bhāva, whose spirit is: "How lovely the child is, how pleasingly He speaks, how charming is His smile, how sweet is his inarticulate 'Pa-Pa-Pa Ma-Ma-Ma'. I shall feed Him, I shall dress Him, I shall bathe Him, I shall make Him laugh. I shall caress Him, placing Him on my lap." Such devotees are busy exclusively with Him. Nanda and Yashodā were the first to find the Cosmic bearing of Parama Puruśa reflected in a tiny child. The name of this bhāva [attitude, stance] is vātsalya bhāva. Kṛṣṇa's own father, Vasudeva, and mother, Devakī or Daevakī (one person, two names) were separated from Kṛṣṇa during His childhood and thus were deprived of vātsalya bhāva. Kṛṣṇa only returned to them when He was quite mature.

Rādhā attained Kṛṣṇa through madhura bhāva. In Kṛṣṇa she found everything that was charming and sweet in life. The spirit of madhura bhāva is this: "I will make my entire existence,

whether physical, mental, social or spiritual, one-pointed to derive bliss from my dear Kṛṣṇa.” Usually ninety-nine percent of all devotees maintain this Rādhā bhāva due to its sweetness. Never before in history did anyone attain Parama Puruṣa in madhura bhāva; they attained Him for the first time in Vraja Kṛṣṇa. And Vraja Kṛṣṇa increased the degree of sweetness by playing His flute. People might say, “I will never look at Him again” – but then the flute sound would come to their ears and they would say, “How can I not look at him?” Or they might say, “I will never even think of Him again, but will remain content to look after my little worldly family” – but then the notes would call to them: “Why didn’t you come today? Are you not coming? I’m waiting for You.” This is madhura bhāva. In the history of the world, Parama Puruṣa first appeared as the personification of charm and sweetness, to be attained through madhura bhāva, in Vraja Kṛṣṇa.

*Naviinameghasannibhaṁ suniilakomalacchavim;
Suhāsarainjitādharaṁ namāmi Kṛṣṇasundaram.
Yashodā-Nanda nandanaṁ surendrapādavandanam;
Suvarṇaratnamaṇḍalaṁ namāmi Kṛṣṇasundaram.
Bhavābdhikarṇādhāraṁ bhayārttināśhakāraṁ;
Mumukṣumuktidāyakaṁ namāmi Kṛṣṇasundaram.⁽³⁾*

What is Kṛṣṇa like? “He is like the dark patches of cloud which appear as harbingers of hope in the northeastern sky after the scorching heat of summer. Kṛṣṇa brings hope, Kṛṣṇa means hope – hope of protection, hope of deliverance. The very sight of Him brings peace to the mind, delight to the eyes, and joy to the heart. Some chew betel or use other things to colour the lips and mouth, but my Kṛṣṇa needs nothing except His sweetly enchanting smile.”

Kṛṣṇa was one, but adored in different ways. Rādhā adored Him in madhura bhāva. “Yashodā and Nanda worshipped Him” in vātsalya bhāva, and the cowherds – who had no schooling, no learning, but sincerity and a loving heart – adored Him in sakhya bhāva, as a friend. The gods also⁽⁴⁾ received Him in sakhya bhāva as their friend. (Later⁽⁵⁾ I shall discuss how sakhya bhāva is sometimes transformed into friendship-based dāsyā bhāva,⁽⁶⁾ and at other times transformed into friendship-based madhura bhāva.) Initially the gods accepted Him as their close friend, but later said, [suvarṇaratnamaṇḍalaṁ –] “You are our friend, no doubt, but You are much more. You are more radiant than all the world’s pearls and jewels put together.”

Bhavābdhikarṇādhāraṁ – “You are the helmsman in the ocean of bhava [the expressed universe]. You have all the qualities to cross this ocean of bhava. You do not need liberation in this world nor in the next world. I take refuge in You without any fear or reservation, for You are everything.”

Bhayārttināśhakāraṁ – “When I am in trouble, when there is not the faintest trace of a single ray of hope, You appear to allay my doubts and fears.”

Mumukṣumuktidāyakaṁ – “Only You can grant liberation to those who seek nothing else but to be freed from worldly bondages after carrying out their worldly duties.”

[Namāmi Kṛṣṇasundaram –] “O Vraja Kṛṣṇa, I salute Thee.”

5 October 1980, Calcutta

Footnotes

(1) Janya Iishvara may be called “the Entity instrumental for creation” (see pp. 28-29). A derivation of the term using janya in a different sense will be discussed below. –Eds.

(2) Jaeva dharma is the dharma, or characteristic property, of jīvas, of all living beings. Mánava dharma is the dharma of human beings. Aeshvariya dharma is the dharma of Iishvara, the Cosmic Controller. –Eds.

(3) For full translation of last four lines, see p. 33. –Eds.

(4) Referring to the mythological basis of the above shloka. –Eds.

(5) Ch. 9. –Eds.

(6) The attitude of a devoted servant towards his master. –Eds.

Párthasárathi Krśńa and Sámkhya Philosophy – 1 (Discourse 8)

In analysing Vraja Krśńa, we see that, being the embodiment of Parama Puruśa or Táraka Brahma, He is beyond the reach of philosophy. It is said:

*Yato váco nivarttante aprápya manasá saha;
Ānandaṁ Brahmaṅ vidván má vibheti kutashcana.*

[Brahma is the One from whom words and mind return disappointed, after failing to fathom Its depths. But one who has known the blissful nature of Brahma is not afraid of anything.]

"Words fail miserably to reach Him, and the mind is obliged to return after meeting the same fate." Parama Puruśa is beyond the eloquence and fluency of language, so how can philosophy fathom His greatness?

Sámkhya philosophy contains the highest expression of intellect, but intellect, after all, is not everything. To reach the Supreme Entity, one must go beyond intellect and enter the realm of intuition.

Some people may say that Vraja Krśńa was comparatively easy to attain, for He mixed freely with the common people. Thus it may have been possible for Sámkhya philosophy to say something about Vraja Krśńa, but even then it could not. That shows that Parama Puruśa, though established in the human mind, cannot be grasped by the human prajñá [intellect].

This applies even more in the case of Párthasárathi Krśńa. Being a king, He did not have much contact with the masses, but was confined to the circle of kings and vassals. Judged in that perspective, it is even more difficult for philosophy to reach Párthasárathi than to reach Vraja Krśńa. It should be added that although Párthasárathi was a king, and thus beyond the reach of the common masses, mentally He was always with the people.

The word sárathi comes not only from Rathena saha, but also from the suffix i [imparting the sense of "offspring"]. That is, a sárathi is one who treats the chariot as his own child and thus takes constant precautions to ensure that it is not harmed in any way. One does not qualify as a sárathi merely by being able to drive a chariot.

Now, ratha does not only mean a horse-drawn chariot. What is its actual meaning?

*Ātmánaṁ rathinaṁ viddhi shariiraṁ rathameva tu;
Buddhintu sárathim viddhi manah pragrahameva ca.*

He is Párthasárathi because He encompasses the human intellect. [Buddhintu sárathim: "the intellect is the sárathi."] He supplies the human intellect with His intellect.

Human beings are not concerned only about their physical existence. Behind the struggle for the minimum necessities of life (food, clothes, education, medical treatment and shelter) works the mind, which, in its turn, draws inspiration from the átman. People in today's world become fatigued by their wants and needs, attractions and aspirations, pleasures and pains, and weaknesses and imperfections. The One (as their charioteer) who leads them from the depths of darkness to the realm of brilliant light and strengthens them with divine inspiration, is Páṛthasárathi. Only He has the might to shoulder such an immense responsibility, only He has the requisite vital force and intellectual acumen. So how can philosophy describe His greatness?

Now, let us compare Páṛthasárathi Krśṇa with Sámkhya philosophy. Sámkhya philosophy says that there are many puruśas and one Janya Iishvara. Now what relationship can one [special] puruśa have with jiivas [microcosms], with the world, and with Iishvara? From the microcosmic point of view, Páṛthasárathi is a mighty, vigorously active puruśa, who brings about radical changes in the lifestyles of human beings and imparts benevolent guidance to them. Sámkhya does not mention anything about such a Puruśa. According to Sámkhya, there are many puruśas – a separate puruśa in each jiiva. But Páṛthasárathi is not like that. Nor is He like the Janya Iishvara of Sámkhya philosophy, whose presence is [only] a necessity for the creation of the world. He is a superhuman personality as mighty as a meteor.

Páṛthasárathi is a great personality reflected in every word, in every direction, and in every divine expression of His Macrocosmic imagination. He is great because He is turning the vast chariot wheel of the Cosmos, He is guiding all things, all sentimental living entities. He is Táraka Brahma. He absorbs everything within His mind and guides humanity. What is the need for Him to guide and advise individual entities? Being Táraka Brahma, whatever He imagines mentally will take place accordingly in the outer world. He whose thoughts take the form of actions is called Cintámaṇi⁽¹⁾ in the scriptures. Krśṇa is Cintámaṇi. What was the need for Him to advise the Pandavas, to advise the Kaoravas, and to teach the Pandavas war strategy? Should He be considered like the unit puruśa as described by Sámkhya? No, certainly not, for it is impossible for the unit puruśa to think such grand thoughts, to make such powerful thought-projections. So since He is not Janya Puruśa, He is Cosmic Consciousness personified, why should He take the trouble to work in a planned way, advising people, teaching people lessons on the value of system? Why? Simply by thinking He could have materialized His goals. Why did He go out of the way to create a drama? The battle of Kurukṣetra was a big drama. Why was it necessary? He could have thought, "Well, the Kaoravas are finished," and the work would have been done. In fact, that is how things happened in the end, but only after staging a huge drama.

At the end of the war, Kurukṣetra was turned into a burial ground. Gandhari, Dhritarastra and their one hundred widowed daughters-in-law came there to have a last look at the dead bodies of their nearest relatives. All wept profusely. Krśṇa, Kunti, Draupadi and the Pandava brothers arrived on the other side of the battlefield for the same purpose. They too were weeping. It was indeed a heart-rending sight. While everyone was crying in deep sorrow Krśṇa addressed Gandhari. "Mother, I beseech you not to weep," He said. "Sometimes tragic calamities like this befall humanity; so lament not, O Mother."

Gandhari was a noble lady of firm principles. A woman of integrity is called a satii. (In Sanskrit, the term sat means a virtuous man, whereas satii is used to describe a woman of integrity and pure character.) Both a maiden and a widow can be called satii nárii. Gandhari was a noble lady of high integrity. She was virtuosity par excellence. She was a princess of Gándhára, or Kandahar, a province of Afghanistan. When she was told that she would be married to Dhritarastra, who was born blind, she immediately blindfolded her eyes with a piece of cloth. Her contention was that as her husband was blind, she too should be blind. She removed the blindfold from her eyes only twice in her lifetime. The first time was on the eve of the Kurukṣetra war when Dhritarastra instructed his one hundred insolent sons to go to her and ask for her blessing. "Go, my sons, to your mother. She is a lady of uncommon virtue," he said. "Go to her and ask for her blessing." They did according to their father's bidding.

Now, one cannot bless others with closed eyes. Dhritarastra thought that Gandhari would surely take off her blindfold while blessing her sons, and that she being a *satii nárii*, blessing with her eyes open, the blessing would certainly be effective. Dhritarastra reminded his son Duryodhana that his arch-enemy was Bhima. He advised him, "My son, your mother being a *satii nárii*, if she casts a benevolent glance on your body, it will become as hard as a thunderbolt." At that time Duryodhana was already a fully grown man, so he went to his mother wearing a loincloth, not completely undressed. The story goes that when Gandhari blessed him, his body grew as hard as a thunderbolt, except that portion covered by the cloth, which remained as soft as before. Krśńa alone knew this fact. At the end of the war, when Bhima was trying in vain to strike Duryodhana down, Krśńa signalled to Bhima to indicate the soft point on Duryodhana's body where Bhima could deal a mortal blow with his mace. Bhima struck Duryodhana on that soft point and he died.

So Gandhari first removed her blindfold when blessing her sons. (As she was firmly committed to dharma, she did not say, "May you be victorious," but proclaimed, *Yato dharma tato Krśńah, yato Krśńah tato jayah* – "Where there is dharma, there is Krśńa; where there is Krśńa, there is victory". It was against her principles to pray for the victory of the impious. However, it is not our intention to analyse the character of Gandhari here, for I have already done that in Discourses on the Mahábhárata.)

And she removed the blindfold for the second time when the battlefield of Kurukṣetra had become a burial ground. After Krśńa had spoken some words of consolation to Gandhari, she said, "O Krśńa, I know and admit that You are Táraka Brahma, that You are Parama Puruśa. If You had only wished something to happen, it would have certainly taken place accordingly. What then was the necessity of enacting such a bloody drama? It was totally unnecessary. You played the role of an ordinary man. You wrote the drama to serve as a lesson and inspire the common people. Yet you played the role of an ordinary man. Being Táraka Brahma, whatever You mentally imagine will take place accordingly. But no, You unnecessarily killed my sons and made my one hundred daughters-in-law widows. Had You only wished the victory of dharma, dharma would have been victorious."

In Sámkhya philosophy this same question comes up. Since He was the vast Puruśottama, whatever He wished would have come to pass. Krśńa replied, "It is true that Parama Puruśa could do everything by mere wish. He could do everything without creating this world, without this Cosmos. But the drama of the Kurukṣetra war was enacted to teach the common people that ultimately dharma always triumphs over adharma [injustice, unrighteousness]. It was meant for popular education. If Parama Puruśa were to accomplish everything by mere thought-projection, that would be hidden from people's sight, and people would not learn anything from it. But when people see these events with their own eyes, they learn what should be done and what should not be done. Hence, the battle of Kurukṣetra had to be conceived and dramatized. You, being an intelligent lady, certainly understand this."

The bereaved Gandhari understood, but she threw back one more question. "I understand that You conceived of such a drama to educate the masses. But was it necessary to give my sons the roles of the *adhármikas*? You could have given the Pandavas the roles of the *adhármikas*, and my sons the roles of the *dhármikas*."

The argument was irrefutable. Krśńa had no choice but to keep silent. Then Gandhari said, "Krśńa, I shall pronounce a curse on You. Accord me Your permission." Before cursing Parama Puruśa, one should first take His permission. Krśńa said, "So be it." Gandhari then uttered the curse, "Just as the Kuru princes perished before my very eyes, let the Yadava princes die in Your presence." Krśńa said, *Tathástu* ["Let it be so"]. This very utterance, *Tathástu*, proves that Krśńa was not an ordinary *puruśa*.

There is a world of difference between the unit puruśa of Sámkhya philosophy and Táraka Brahma, Puruśottama, Párthasárathi. Whatever the latter did was to teach an important lesson to the common people for infinite time: that if one behaves like this, the results will be like that.

*Mátulo yasya Govindah pitá yasya Dhanainjayah;
Patito sah rañe viiro daevam hi balavattaram.*

[Even the great hero whose maternal uncle is Govinda (Lord Krśńa) and whose father is Dhanainjaya (Arjuna) is killed in battle, because the decree of providence is mightier than anything.]

Nobody was spared, not even Abhimanyu, Krśńa’s nephew and Arjuna’s son, for in war between virtue and vice the sparks of fire fly out on all sides. Abhimanyu also had to sacrifice his life, because the drama was not designed to be one-sided. If an evil man falls on the battleground, the virtuous will also have to face some blows. It would not be natural for the virtuous to return from the battleground completely unscathed. Such an intricate plot and vast drama can only originate from a gigantic Puruśa – it is beyond the capacity of an ordinary puruśa. Thus Krśńa remains beyond the reach of Sámkhya philosophy.

One final point should be mentioned about Párthasárathi. It is a fact that although He mixed with kings, He thought more for the interests of the common people. The suffering of the masses, their plight and their struggles, were the object of His attention and consideration. Labouring hard, extending His personal influence, He made immense progress in advancing their welfare. He left us some 3500 years back, but He is still dearly loved and will continue to be loved by oppressed, suffering and struggling men and women.

12 October 1980, Calcutta

Footnotes

(1) In mythology, a cintámañi was a gem that would fulfil all the wishes of its possessor. –Eds.

Párthasárathi Krśńa and Sámkhya Philosophy – 2 (Discourse 9)

In my previous discourse I analysed Párthasárathi Krśńa in the light of Sámkhya philosophy, but much still remains to be said.

It is said, Otah protah yogábhyám sańyuktah Puruśottamah – “Puruśottama, or Parama Puruśa, is associated with microcosms and the world through His ota yoga [individual association] and prota yoga [pervasive association].” It is enormously difficult to be Puruśottama: He must always remain associated with everything and everyone. None of His created beings should be neglected or slighted. He must associate Himself with everyone’s mind, listening to their thoughts and alleviating their sufferings, whether they are literate or illiterate, rich or poor, shouldering the responsibility for the entire creation. Only then does He deserve to be called Puruśottama. He who remains motionless like a distant star, indifferent to the sorrows and sufferings of created beings, but accepting their worship, is not Puruśottama. To be Puruśottama one has to remain associated with the created beings both individually and collectively through ota and prota yoga.

The personal relationship with each and every individual, with every particle of dust, every drop of water, is termed ota yoga. That is, Puruśottama is aware of your individual thoughts and feelings, your joys and sorrows, and takes suitable steps to remove your distress and afflictions.

Here I deliberately used the word “suitable”, for He has to remove one’s afflictions without jeopardizing the collective interest. For example, if the sunset were delayed for one hour for the good of one individual, it would go against the collective interest. This He cannot do. So without jeopardizing the collective interest, He is bound to pay attention to the needs and feelings of every individual. This is His ota yoga.

And prota yoga is Parama Puruśa’s association with the entire creation – humans and other living creatures, the world and the universe – collectively. Here He is obliged to listen not to the individual problems of individual beings, but to the collective problems of the collectivity of all beings. It is not an easy task to be Puruśottama. He has to be associated with one and all in ota and prota yoga.

Every jiiva, as part of its birthright under prota yoga, enjoys His grace. So no one is small, no one is insignificant. If anyone laments, “I am such a useless person, such a helpless sinner, that Parama Puruśa can’t possibly wish to listen to me,” I will point out that when He listens to the collective prayer, then He naturally listens to the individual prayer too. And when He listens to every individual in ota yoga, then is a sinner outside the creation? All so-called sinners are within His mental domain and so He is inseparably associated with them too. One should remember,

*Api cet sudurácáro bhajate mámananyabhák;
So ’pi pápavinirmuktah mucyate bhavabandhanát.*

“If even the most wicked people worship Me with a concentrated mind, I will liberate them from worldly bondages.” They should not be concerned about their future.

According to Sámkhya philosophy, there are innumerable unit puruśas. But actually Parama Puruśa is One. Parthasárathi is not at all like the puruśa of Sámkhya philosophy. Let us see what relationship exists between the puruśa of Sámkhya on the one hand, and the jiiva, the jagat and Iishvara on the other; and let us also see what relationship exists between Parthasárathi on the one hand, and the jiiva, the jagat and Iishvara on the other.

Párthasárathi

Párthasárathi Krśńa united Arjuna with the many other righteous Indian kings of the day. The land that was then known as Jambudviipa extended from Afghanistan in the west to Burma in the east and from the Pamir [Range] in the north to the Indian Ocean in the south. The major part of this vast land was known as Bháratakhanda or Bháratavarśa. Most of the world’s population at that time lived in Jambudviipa or Bháratavarśa. (The remaining parts of the world were mainly covered by jungles and forests. Gradually people cleared those forests and built new settlements.) So in those days, the only way to do good to human society was to start a war between the moralists and the immoralists in India.

Párthasárathi Krśńa concentrated on this task. He worked for the propagation of dharma. Here “dharma” denotes the path of human welfare (it is called imán in both Arabic and Persian, and not majhab [religion]). He started preaching His liberal mánava dharma [human dharma]. As previously mentioned, He was a king, and had direct contact mainly with other kings; He did not have the same degree of contact with the masses (nor would that have been natural). But His desire for human welfare was universal; it embrace all of society, from the highest stratum down to a blade of grass. And for the sake of human welfare, He selected among the contemporary kings and monarchs. The kings of India of that time became perfectly polarized: on the one side the kings who gave Him their full support, and on the other side those who vehemently opposed Him. The historic battle of Kuruksetra was fought between these two warring groups. Párthasárathi wished to establish dharmarájya [the rule of moralism].

The question may arise why Krśńa was so intent on establishing a moralistic social order. Wicked people will say that they do not understand such things as dharmarájya, but virtuous

people will say, "The rule of moralism? Oh yes, it's the only answer for society's problems." A poet once voiced the feelings of Duryodhana:

*Sab-i sei shath Krśńer káj, krúr cakriir kumantrańá,
Dharmarájya, dharmarájya mukhe yár váníi vídambaná;
Krśńár sáthe duśter dal sakhá bali tár dásya kare,
Yaduvamśher sei kalaunķa cálay táder háśya bhare.*

[This is all the trick of that cunning Krśńa, evil advice from that ruthless conspirator. The slogan of dharmarájya is a hollow sham. The fact is that this gang of conspirators, together with Draupadi (also known as Krśńá), call themselves friends of, but are really the slaves of, Krśńa, that black sheep of the Yadu dynasty, who misguides them with a deceitful smile.]

Duryodhana raged against Krśńa. Why? Because Krśńa wanted to establish dharmarájya, the rule of moralism. Krśńa's mission was best understood by the Pandavas. That is why the Pandava brothers and Draupadi used to give the utmost attention to Krśńa's advice. Seeing this, Duryodhana said that the gang of conspirators together with Draupadi followed Him like dásyas [slaves, servants]. But in fact, the Pandavas looked upon Krśńa as their sakhá, their most intimate friend. Sakhya bháva is one of the different bhávas or relationships between the devotee and the Lord. In the case of Vraja Krśńa people mainly experienced dásya bháva, sakhya bháva or vátsalya bháva, but with Párthasárathi Krśńa they mainly experienced sakhya bháva. He was friendly to all, to the exclusion of none, and made it His mission in life to provide food, shelter, clothing, medicine and education to everyone – to bring those deprived of education to the light of learning.

Atyágasahano bandhuh ["One who cannot tolerate separation from his or her friends is called a bandhu"]. That person is said to be a bandhu [friend] whose bond of love is so deep that he or she constantly endeavours to come even closer, and constantly radiates love from the depths of the heart to receive one with a smiling face. Puruśottama is called Jagadbandhu [Friend of the World]. This attitude of friendliness which draws the creation close to Him is called sakhya bháva. And not only is Parama Puruśa the sole friend of humanity, human beings are the only friends of Parama Puruśa. This is the spirit of sakhya bháva. Only Puruśottama, and no other, can be your lifelong friend in prosperity and adversity alike.

When this sakhya bháva matures, when this love for Parama Puruśa deepens, it is transformed either into dásya bháva or into madhura bháva. "Parama Puruśa is my best friend. He loves me." When a person thinks like this, he or she draws close to Parama Puruśa. From a distance one cannot feel His greatness, but when one comes within His proximity one realizes that He is unfathomable, immeasurable, and thinks: "Oh, although He is my sakhá [my friend], how great He is! How vast! I consider myself fortunate to have come so close to Him." When one thinks in this way, one's sakhya bháva is transformed into dásya bháva. One then feels that since Parama Puruśa is so great and loves one so much, it is one's duty to serve Him and fulfil His desire in every possible way. One feels, "Since He is earnestly seeking human welfare it is my duty to do His work." This is the spirit of dásya bháva. "He is my Master, my Lord – I am His servant." And the spirit of madhura bháva is as follows: "He is so vast, endowed with innumerable attributes, yet even then He loves me. He is so great, yet He is still my most intimate friend, so very close to me. What joy! What joy!" This is madhura bháva. This friendship between the Pandavas and Krśńa was born out of sakhya bháva, out of mutual friendship, but to Duryodhana it appeared to be nothing more than a slave-master relationship. To him, the Pandavas were mean-minded and ruthless conspirators.

Why did Krśńa wish to establish dharmarájya? He was Párthasárathi, endowed with a deep love for humanity. In order to do good to humanity by eradicating exploitation one will have to work cooperatively in every stratum of life. If, for example, people work cooperatively⁽¹⁾ in the spheres of production, distribution and similar activities, then they can easily save themselves from the fiendish exploiters. But "If there is a demon in the mustard seed it will not drive away

demons.” And similarly, if there are wicked people among the leaders of a cooperative society, then the lion’s share of the profit will be misappropriated by them. That is why the rule of morality should be established in every sphere of human life. One may argue that it is sufficient to act morally, but this is not supportable because morality is based on dharma, or imán. Without a strong dharmic base, morality cannot stand. A strong current of selfishness or a flowing river of sin can easily wash away the sandy walls of morality. The only solution is to build the concrete embankment of dharma. Permanent human welfare cannot be brought about unless dharmarājya is established.

Unless people work in close cooperation, nothing great can be achieved. In order to promote human welfare and to fulfil the material needs of human beings, Párthasárathi had to raise the slogan of dharmarājya. He knew that without dharmarājya nothing can be achieved. We also know it, and yet we are still discovering it.

The puruśa of Sámkhya has no relationship with jiiva and jagat [microcosm and creation]. It is merely an entity created by Prakṛti which only possesses the capacity of witness-ship within a microcosmic structure. It has nothing specific to do. Yesterday I said, Yá devii sarvabhúteśu Shaktirúpeṇa saṁsthitá [“The goddess who is immanent in all created beings in the form of Shakti, the Operative Principle”]. Here the manifestation of Shakti means the manifestation of Citishakti [the Cognitive Faculty], and not the manifestation of jadashakti [material energy]. This manifestation of the Cognitive Faculty emanates from Supreme Consciousness. But the puruśa of Sámkhya has no such manifestation. He is simply a witness playing no active role (rather like the Indian god Jagannatha who has neither arms nor legs), who simply looks on passively doing nothing in particular. What use do we have for such inactive gods? We want those gods who will do something for us, who will inspire us to noble deeds, who will protect honest people from sinners, and strengthen the hands of the moralists. This is exactly what Párthasárathi wanted to do. He undertook this noble task with the help of the kings of the day and finally attained success. What we understand by the puruśa of Sámkhya is quite different from Párthasárathi. Párthasárathi was much higher than that: He was exactly what we call Puruśottama in our philosophy.

The Puruśa of Sámkhya

Now we shall analyse the relationship between the Janya Iishvara of Sámkhya, the unit puruśa, and the role that Párthasárathi played.

The Janya Iishvara of Sámkhya is only a causal agent, having no specific role. His role is so passive that if a dishonest person tortures an honest person, He won’t even lift a finger or utter a single word in protest. He doesn’t have the capacity to do anything. Puruśottama is not like that; Párthasárathi was not like that either.

With the help of the Pandavas and other powerful and virtuous people, Párthasárathi destroyed wicked people wherever they were dominating Indian society. (Such as Jarasandha, the king of Magadha, whom he defeated in a long, drawn-out battle). These events unmistakably prove that the Janya Iishvara of Sámkhya is nothing like Párthasárathi Kṛśṇa. Things and events occur due to natural law. But a passive entity like Janya Iishvara cannot do anything about it, cannot even inspire the jiivas. According to Sámkhya, “inspire” is also a verb and thus the Janya Iishvara is also incapable of inspiring. If an Entity does not provide inspiration for anyone, can its existence be justified? Let such a god reside in heaven; He is of no value to human beings.

Párthasárathi is altogether different. He existed for all. He took birth in order to supply the material needs of all, to punish the wrongdoers and to protect the virtuous. He is not like the unit puruśas or the Janya Iishvara of Sámkhya. He is Puruśottama Himself. He is not like the star in the distant sky, or the nebula of the endless void, or the pearl lying in the oyster in the depths of the unfathomable sea; He is a brilliant jewel carefully protected in the deepest layers of the human mind. He is a rare treasure in individual life and the highest object of worship in collective life. He does not come within the purview of Sámkhya philosophy. In vainly trying to count the number of

fundamental principles in the creation, Sámkhya has made its biggest mistake in forgetting to count Parama Puruśa. Perhaps he [Maharshi Kapila] did not have sufficient intellect to realize that Parama Puruśa is the Supreme Primordial Principle.

Today, we are in the advantageous position of being able to analyse Him impartially. We can also see that Sámkhya philosophy remains far away from the lotus feet of Párbhasáráthi Kṛśṇa. It can never aspire to come within His close contact, it can never touch those holy feet, though it break its head in the attempt.

19 October 1980, Calcutta

Footnotes

(1) "Operate" comes from a Latin verb that means "to give shape to" something or "to move" any object from one place to another. "Operation" is the corresponding noun, and "co-" means "together". "Cooperation" means "giving shape to something by working together".

Vraja Kṛṣṇa and Viśuddha Advaitavāda – 1 (Discourse 10)

The subject of today's discourse is Vraja Kṛśṇa in the light of Viśuddha Advaitavāda.⁽¹⁾ The usual name of the Viśuddha Advaitavāda school of philosophy is Uttara Mīmāṃsā Darśana. It was originally propounded by Vādarāyaṇa Vyāsa, yet it was developed by Śaṅkarācārya, and more than ninety percent of it was influenced by Śaṅkarācārya's Māyāvāda [the Doctrine of Illusion]. Needless to say, Viśuddha Advaitavāda and Māyāvāda emerged long after the advent of Vraja Kṛśṇa.

There is no scope to discuss Viśuddha Advaitavāda or Māyāvāda in great detail here, nor is it necessary to do so. Its chief contention is Brahma satyaṁ jagat mithyā jīvaḥ Brahmaeva nāparaḥ – "Brahma alone is real; the jagat [the creation] is false or illusory; all jīvas are nothing except Brahma." Later I will explain what is really meant by the term Brahma, and what is meant by "Brahma alone is real." I will also explain how they interpret the concepts of jagat and mithyā. But just now I will discuss jīvaḥ Brahmaeva nāparaḥ – "all jīvas are nothing except Brahma."

Jīvas are finite entities, handicapped by microcosmic limitations, suffering from numerous imperfections and weaknesses. People err all the time on account of their ingrained psycho-spiritual weaknesses. They often commit errors unknowingly and then realize that they have acted improperly and feel repentant. Sometimes they do not repent at all and sometimes they do not even realize their mistakes, what to speak of repent. These are the inherent imperfections, the ingrained weaknesses, of the microcosm. No right-minded person can deny this. Had all the microcosms been Brahma, such digressions would never have been made. Thus the contention that all jīvas are Brahma is a glaring defect of Viśuddha Advaitavāda in the practical sphere. If, even after seeing this serious flaw in their philosophy, they still contend that the philosophy is true, does it not amount to hypocrisy?

If after realizing the ingrained defects of the microcosm someone argues that they are not actually defects in practice, but only appear to be so due to the influence of Māyā, then the question arises, what is this Māyā? Māyā is explained as aghāṭana ghaṭana pāṭīyasii Māyā ["the dexterous hand of Māyā that can even create things impossible to create"]. Advaitavāda [non-dualism] contends that in reality nothing happens, but Māyā works in such a dexterous way that it

seems as if something is happening. She who is very dexterous in this business of making what is not happening seem that it is happening, is known as My. Suppose, for example, that Calcutta is non-existent, but due to the influence of My appears to exist. If My can make something appear, then where did this something come from? The city of Calcutta must have come from either something or nothing. If it appeared out of nothing, then that nothing must have a negative existence; and if it appeared out of something then that something must have a positive existence. Whether it is positive or negative in character, it is, after all, existence. If everything except Brahma is false then this existence is also false. So it logically follows that My has built the city of Calcutta out of false materials. The whole thing seems impractical.

Now, if one contends that My has built something out of false materials then one must admit the existence of My. By admitting the existence of My in this way one recognizes the existence of two entities: Brahma and the miracle-creating My. Brahma exists along with the dexterous My which makes nothing appear as something – non-existent Calcutta as existent Calcutta. So how many entities are there? Two. Then is this advaetavda [non-dualism, monism] or is it dvaetavda [dualism]? Monism surrenders to dualism and thereby digs its own grave.

To avoid the stigma of self-contradiction, the proponents of Myvda go one step further and declare that My is mithy svabhv; that is, My also is unreal. It is the folly of madmen to claim on the one hand that whatever we perceive is the creation of My, and on the other hand that My Herself is unreal. Hence Myvda is full of contradictions from beginning to end. This sort of error is called pramda in Sanskrit: error in the beginning, error in the middle and error in the end. The entire advaetavda is pramdagrasta [full of errors].

Jiiva Brahmaeva nparah. It is as if My was trying to convince the jiivas, "You are jiivas with bodies of flesh and blood, but living in a non-existent Calcutta, and those physical bodies are also unreal. You think you are jiivas, but actually you are Brahma." They claim that you are unreal because you have been created by My, but in the next breath they claim that My Herself is unreal. Thus the entire philosophy is self-contradictory in nature. When one tells a lie, one is forced to concoct hundreds of additional lies to protect oneself from the stigma of falsehood. In exactly the same way, the proponents of Myvda have had to concoct one lie after another to protect their untenable position.

Once a certain mahpurua who happened to be an orthodox Myvdin was walking along the road in Kashi [adjacent to Varanasi]. The popular saying goes that Kashi is famous for four things, for an, rn, sini, sannysii – the bulls which throng the streets; the many widows; the stairs which one has to climb up or down every few metres; and the thousands of itinerant monks – and that in Kashi one should carefully avoid these four things. Anyway, one morning a wild bull suddenly started to charge that mahpurua, so he ran away as fast as his legs could carry him. A logician who happened to be standing nearby asked the mahpurua, "Well sir, if you say that this world is unreal, then the bull is also unreal, so why are you running in fear?" That mahpurua would not accept any defeat in logic and replied, "My running away is also unreal." This is the way things went on for many centuries.

Though not so relevant, it would be good to mention one thing here. In those days, Baoddha [Buddhistic] Shnyavda was the dominant school of thought. It was a kind of nihilism. This philosophical doctrine had left the people cynical and brought them to the brink of disaster. In order to eliminate Shnyavda by any means, the word Brahma was used in place of the word Shnya. This was not the Brahma as understood by genuine spiritualists, rather, it was merely an equivalent of the term Shnya. It was nothing more than that, and this has been stated in clear terms. Shankaracharya said, Yath shnyavdinm Shnyam Brahma Brahmavidmstath – "The Brahmavdins use the term Brahma in the same way as the nihilistic Shnyavdins use the term Shnya."

To use the term Brahma in this way is acceptable neither to a philosopher nor to a devotee. If advaetavda contends that this manifested universe has emanated from the One and will return

to the One, that this plurality has evolved from the Supreme Singularity – Ekaṁ Sad viprah bahudhā yad vadanti [“The Supreme Entity is one, but intellectuals explain It in various ways”] – and if they present thousands of similar arguments, then their contention will not stand in jeopardy. But if, while trying to justify the existence of this kind of Brahma (the Shūnya of nihilism) they deny the existence of any other entity or idea operating in the psychic, physical or psycho-spiritual spheres, then it is unmitigated foolishness. Regarding this, Jayanta Bhatta, the famous scholar and courtier of the Kashmiri king, Shankar Varma, said,

*Yadi tāvat advaetasiddheh pramāṇam asti, tarhi tadeva dvitīyamiti nādvaetam atha nāsti pramāṇam.
Netarāṇ advaetam apramāṇikāyā siddherabhāvāditi mantrārtha
vādottha vikalpamūlam advaetavādaṁ parihṛtya tasmād upeyatāmeśa padārthabhedah pratyakṣa
liuṅgāgamāgamyamānah.*

The first part of his observation is quite correct. The fallibility of advaetavāda has been clearly shown. Only the portion upeyatāmeśa padārthabhedah is debatable. The fallibility of advaetavāda and its uselessness in the field of dharma are bound to be accepted by all. Advāetavāda can be compared to unalloyed gold which itself is of no practical use. The scholar argues, “If you contend that there are pramāṇas [proofs] in support of advaetavāda, then you are obviously supporting dvaetavāda [dualism]. Advāetavāda on the one hand, and its supporting logic on the other hand, are two entities, and so it is dualism. If you say ‘No, my advāetavāda is not based on any valid logic, it is only advāetavāda,’ then I will not accept advāetavāda! Without proof I will not accept it.” That is why Jayanta Bhatta declares that advāetavāda is based upon jugglery of words and philosophical rigmarole and as such does not deserve to be accepted. He asserts in his defense, upeyatāmeśa padārthabhedah; that is, people should acquire knowledge according to its three valid sources (direct perception, inference and authority) as propounded by Sāṁkhya or Nyāya philosophy. However, one should not base one’s deductions on Nyāya philosophy, which contends that the jīvas and Parama Puruṣa continue to remain separate entities, that the Supreme Entity does not attract the jīvas towards Himself nor do the jīvas attract the Supreme entity towards themselves. This is opposed to the fundamental principles of science. According to science, every entity attracts every other entity, sometimes knowingly, sometimes unknowingly. That Entity whose irresistible attraction frees the jīvas from bondage is Parama Puruṣa.

Let us now turn to Vraja Kṛṣṇa (as I mentioned earlier that we would). Vraja Kṛṣṇa is not the Brahma of advāetavāda. Neither is He any worldly entity; He is an entity beyond the world. And jīvah Brahmaeva nāparah. In fact, Vraja Kṛṣṇa is none other than Parama Puruṣa Himself. This is something which can be readily demonstrated. I told you a little while ago that every entity attracts every other entity. Due to this force of mutual attraction, the stars, planets, meteors, and nebulae continue to move in their respective paths. In the event of the slightest weakening of this force the whole cosmological order would lose its balance and fall like a meteor. Just as planets continue to move around the sun in their respective orbits due to the force of attraction, in exactly the same way, all created beings move round Parama Puruṣa, my beloved Kṛṣṇa, knowingly or unknowingly. Some love Him consciously, others unconsciously. Some love Him while thinking “I don’t love;” some sincerely believe in Him and love Him passionately, yet nonetheless continue to argue about Him because they want to find more and more justification for their love of Him. Even those who say “I don’t love Him” have love for Him, but their love is a negative love.

There are devotees who long to hear the name Rādheshyāma [a name of Lord Kṛṣṇa] over and over again. So if anyone says “Rādheshyāma,” they pretend to be extremely angry. Seeing how irritated they have become, the utterer of “Rādheshyāma” takes delight in repeating it again and again. The devotees are also delighted for they get a chance to hear the Lord’s name spoken so many times. This is why they so cleverly feign anger.

There is a story in the Rāmāyaṇa. Sita was surrounded by a number of rākṣasiis⁽²⁾ who were guarding her in the Ashoka forest. Ravana, being obsessed with the annihilation of Rama, his arch-enemy, repeated Rama’s name over and over again, saying that he should be defeated in

battle. To repeat Rama's name was actually his inner desire. But he had instructed Sita's ráksasii attendants to tell her not to take the name of Rama. However, by telling Sita, "Sita, Rama's name is not to be uttered," they were also unwittingly repeating the name of the Lord: Sita-Rama.

All human beings love Parama Puruśa, some consciously, some unconsciously. A healthy person who delivers fiery lectures on atheism during a symposium quickly apologizes to the Lord when he starts getting heart palpitations. "O Parama Puruśa, You know how deeply I love You," he says; "I only said those things to help the theists to find more points in favour of God." Then and there the palpitation stops and he says, "O Parama Puruśa, this shows that You love me whether I speak for theism or not. In the future, I'll criticize You more, just to save my prestige among my friends, but I'll beg Your forgiveness before doing so." Similarly, there are many leaders today who accept money from the capitalists to get their work done, but tell the people, "We hate the capitalists, we hate the capitalists." But behind the scenes they tell the capitalists, "We are just telling the people these things. It will be to our mutual benefit." The atheist psychology functions like this.

All created beings in the universe move around Parama Puruśa for their very survival, otherwise their existence would be jeopardized. The centripetal and centrifugal forces can never coexist. So the contention of Vedanta philosophy (Vedanta is another name for Vishuddha Advaetaváda), jīvah Brahmaeva náparah ["all jīvas are nothing except Brahma"] is downright falsehood. In reality, the jīvas are moving around Him. Parama Puruśa is the shelter of the jīvas, and the jīvas are sheltered in Him. When devotion is aroused in the jīvas, that is, when the centripetal force becomes predominant, the jīvas rush towards the Nucleus, decreasing their radius with every surge in devotion. The closer one comes to Parama Puruśa, the more the devotees feel that Krśńa is not a man, but a bháva [devotional sentiment born out of psycho-spiritual parallelism] personified. The more one advances on the spiritual path, the more one realizes that Vraja Krśńa is not only a bháva, but is the life of one's life. As one advances even further one realizes, "He is not only the life of my life; I have no existence apart from Him. My existence depends upon His existence alone. Vraja Krśńa exists and due to this, I exist."

So we find that Vishuddha Advaetaváda is a defective, illogical and impractical philosophy. When human beings realize that their hearts can be illuminated by the spiritual effulgence of Vraja Krśńa they turn away from the arid desert of philosophical rigmarole. Vishuddha Advaetaváda is like last week's newspaper – it carries no importance.

Vraja Krśńa, resplendent in His own glory, has been illuminating the minds of all jīvas of the universe, and thereafter attracting them to Himself. This is a never-ending process. It started in beginninglessness and will merge into endlessness. Vishuddha Advaetaváda shines for a few days in the world of logic, but is subsequently extinguished in the folds of darkness. Vraja Krśńa, however, will continue to exist as the source and nucleus of the endless creation, and at the same time will continue to draw all unto Him by the force of His irresistible charm and universal love. Vishuddha Advaetaváda came into existence as a school of philosophy only recently, just 1500 years ago. But Krśńa existed even before philosophy emerged, long before human beings were born on the soil of the earth, and will remain in future. He will still remain when not even a single microcosm remains alive on this planet. He is eternal and infinite. He is established in His own matchless glory; He is the embodiment of effulgence; He is vast. Vishuddha Advaetaváda concedes defeat to Vraja Krśńa even more ignobly than does Sámkhya philosophy. It cannot approach the greatness of Vraja Krśńa. Moreover, it has not the least capacity to taste the sweetness of His great personality.

26 October 1980, Calcutta

(1) Doctrine of Pure Non-Dualism. –Eds.

(2) In mythology, a demoness. The terms ráksasa and ráksasii were used by the Indo-Aryans to refer derogatorily to the indigenous Indians, especially the Dravidians (in the context of the Rámáyāna, the Dravidians of Lanka). –Eds.

Vraja Krśńa and Vishuddha Advaetaváda – 2 (Discourse 11)

In my previous discourse, I analysed Vraja Krśńa in the light of Vishuddha Advaetaváda, but the discussion was incomplete. I mentioned that there are various branches and sub-branches within the school of Uttara Miimáńsá Darshana. It is even true that the whole of Vishuddha Advaetaváda is not the same as Máývaváda, though most of it is Máývaváda.

First I proved that the statement jivah Brahmaeva náparah is not worthy of being accepted, and that Vraja Krśńa is an entity who is diametrically opposed to this idea. Judged in the light of such an idea, Vraja Krśńa will remain beyond human understanding. People’s theoretical or philosophical knowledge will not be deep enough for them to comprehend Krśńa in this way.

Now, the second part of Vishuddha Advaetaváda’s contention is jaganmithyá. Brahma satyań [is the first part,] jaganmithyá [is the second part]. What does mithyá really mean? It means “non-existent” or “unreal”. The contention here is that this perceivable world which we can see, touch, hear, smell and taste does not exist; and that since the sensible world does not exist, the sense indriyas [organs] such as the eyes, ears and nose do not exist either; and that in the absence of the indriyas, the jivas’ bodies do not exist either.

*Mátá kasya pitá kasya kasya bhrátá sahodará;
Káyapráńe na sambandah vrthá ká parivedaná.*

[Father, mother, brother and sister are non-existent, so where is the relationship between the káya (body) and the práńa (vital energy)?]

So there is no relationship between the body and the práńa. In that case there is neither life nor body. And in that case this expressed world of vision, hearing, understanding, etc., also vanishes in a moment. But the question is, if we say that all these do not exist, then why do we see them, why do we hear or feel them? It is a very pertinent question. Then again if some argue, as does Kśáńika Vijińánaváda⁽¹⁾ (Kśáńika Vijińánaváda is part of heterodox philosophy and is included in Buddhist Maháyána doctrine) that all these are not totally mithyá but partly mithyá[, even then it will not be tenable.] One somewhat following Kśáńika Vijińána would say that we perceive the world as a particular form at one moment but not at the next, depending on the systaltic movement of the light waves. If the crests of the waves are considered as real, then the troughs are considered as unreal. Now if we wish to see the crests only (the real world) and ignore the troughs (the unreal world), then we shall see only the collection of crests, and there will be a continuity of seeing [crests]. Again, if we want to see the troughs only, then we shall see the collection of troughs – that is, nothing.

If this doctrine is accepted, then one will have to perceive either the collection of crests (the collection of “somethings”) or the collection of troughs (the collection of “nothings”). Therefore some people will argue that the world exists and others will say that the world does not exist, depending upon their psychology or psychological condition. Judged in this light, a “something” is within the scope of Máýa’s mithyá svabháva [illusoriness] according to Máývaváda. Though we see

that something, it is because the indriyas deceive us. The light-waves are defective in some way, and this is due to the influence of Máya. If we take a "nothing" attitude, that is, if we say that mithyá means násti – or if we say (as does Kśāñika Vijiñānavāda) that it means násti [non-existent] one moment and asti [existent] the next moment – then the world does not exist from an absolute point of view. So it is said, jaganmithyá ["the world is false"].

Those who advocate the proposition jaganmithyá commit a serious philosophical and physiological blunder. They say aghatana ghaṭana patīyasi Máya – "It is the work of Máya to make what is non-existent appear to exist."

For instance, the "rope-as-a-snake illusion": While taking a walk along a path at dusk you may wrongly take a rope to be a snake. "A snake, a snake!" you shout, startled and afraid. The Máyāvādins say that the world is just like that. There is actually a rope, but you see a snake; there is actually nothing, but you see the world. Actually there is no world, just as actually there is no snake.

Or the "oyster-as-silver illusion": An oyster being shiny-white, one who sees it may take it to be a piece of silver. Actually there is no silver, but one thinks there is silver; actually there is no world, but one thinks there is a world; actually there are no jīvas, but one thinks there are jīvas. And actually the "I" that everybody feels that one has, one does not have; one only thinks one has it.

You all have an "I"; but according to this doctrine you do not actually have it, you only think you have it. In other words, other than self-deception, nothing exists.

Vishuddha Advaitavāda makes another philosophical and psychological mistake in this regard. And that is, what kind of people can fall victim to the "rope-as-a-snake illusion"? Only those who have seen a snake can make such a mistake! The snake illusion cannot trap those who have never seen a snake. Only one who is already acquainted with a snake can have the defective perception of a snake. Similarly, an oyster can only be mistaken for a piece of silver if one has seen a piece of silver; one who has not seen silver will not make the mistake. At most one can think it to be a glittering substance, but one will not conclude that it is not an oyster or that it is a piece of silver. In this example, both the perception and the analogy designed to expose the perception are defective!

They make another serious mistake when they say:

*Mrgatrśñāmbhasi snātah khapuśpakrtashekharah;
Eśah bandhyāsuto yāti shashashrungadhanurdharah.*

[Having bathed in the water of a mirage and adorned his head with flowers grown in the sky, the son of a barren woman holds a bow made from the horns of a hare.]

What is the nature of this world? It does not exist in reality but only apparently exists – Mrgatrśñāmbhasi snātah – like a mirage. A mirage, of course, does not exist anywhere. Due to reflection, it appears that there is water at some distance. When you go near it, it appears to recede from you. Running thus after the water of the mirage, people die of thirst. Mrgatrśñāmbhasi snātah means "having bathed in the water of a mirage". Khapuśpakrtashekharah means "adorning the head with flowers grown in the sky". Eśah bandhyāsuto yāti means "the son of a barren woman". How can a barren woman have a son? A woman is called barren because she has no child. Shashashrungadhanurdharah means "holding a bow made from the horns of a hare", but a hare does not grow horns. The contention is that to accept the world as real is just like accepting these things as real.

The person who composed this shloka must have had a very good sense of humour. The shloka is nicely composed, no doubt, but unfortunately makes a fundamental mistake. It says Mrgatrśñāmbhasi snātah – "having bathed in the water of a mirage." One should remember that there is such a thing as a mirage (there is no water in the mirage, but there really is a mirage),

and there is also such a thing as water (perhaps not in the mirage, but in other places). Only this much can be said, that there is no water in the mirage. Similarly, khapuśpakṛta shekharah: kha means "sky" and puśpa means "flower". There is a sky and there are flowers, so at most we can say that there are no flowers in the sky. Again, eśah bandhyāsuto yāti: well, barren women do exist, and so do sons, though the sons of barren women do not exist. At most we can say that there cannot be any son of a barren woman. Shashashrungadhanurdharah: Shasha means "hare". (And shashaka means "rabbit"; khargosh is a general term for the two.) There is an animal called a hare and there is also such a thing as a horn, though horns do not grow on hares.

So while elucidating their philosophical points, the proponents of Māyāvāda are making big mistakes. They want to say one thing, but in making their point they say something completely different. The most interesting thing is that all the items used in their analogies to prove the illusory nature of this world – mirages, water, barren women, etc. – are themselves objects of the world. Then they declare that the world is unreal. If the world is mithyā [unreal], then all the objects of their examples are also unreal, so the examples are unreal, and therefore fail to substantiate the viewpoint.

The Māyāvādins, instead of declaring the world as outright mithyā, could better have said that no worldly form remains unchanged for a long period of time. The world always undergoes metamorphosis; this is how it maintains its existence – through evolution, through transformation. That is why I say the world is never static, is always moving. The Sanskrit word jagat means that which is always moving, always changing. Gam (the root verb) plus kṣip (the suffix) [i.e., jagat] means "that whose nature is to move"; sam – sr (the root) + ghaiṇ = saṁsāra, or "that which is always changing its position". Jagat and saṁsāra are synonymous. So those who deny the mobility of the world and declare it as false are only practising self-deception.

Now let us analyse Vraja Kṛṣṇa. To Him everything is sweet; every atom or molecule of this mundane world is sweet. He attracts all the atoms and molecules, all the ions, of this world, towards Himself by playing His flute, by radiating His charming smile. Had any one of these atoms and molecules, any one of these expressions – from a lowly blade of grass to Brahmā, the Creator of the world – been false, then His flute-playing would also have been false, because whom then would He have been calling? And regarding Māyā's creation, Māyāvāda says that this world, this "nothing", which we take to be "something", is produced by Māyā. If in reply to this, someone contends that since Māyā is creating, certainly She must be creating something (and creating that something out of something), they will again reply, "No, She is creating nothing out of nothing. The nothing only appears to be something." If in reply to this one argues that the Māyā that is creating certainly must exist, otherwise how can She create, they in their turn will reply that there is only one singular Brahma; just as there is no pramāṇam⁽²⁾–[supporting proof] as a second entity, so there is no Māyā as a second entity. Then who is creating these unreal objects? Well, it is Māyā. So then Māyā does exist? No, Māyā doesn't exist, She only appears to exist.

What a miserable logical position! Māyā, the entity that creates this world, this apparent world, does not have any existence at all. She is by Her very nature false. Her existence is basically unreal. Her existence is based on non-existence.

This is all manipulation of words. That is why it has been said:

*Vāk vaekharī shabdaharī śāstravyākhyānakaoshalam;
Vaeduśyaṁ viduśaṁ tadvat bhuktaye na tu muktaye.*

"Simply by playing on words and thereby confusing people, a section of so-called learned pandits may derive intellectual pleasure, their intellectual thirst may be quenched, but the human heart remains unsatisfied. These intellectuals, steeped in intellectual vanity, may get temporary satisfaction, but they can never attain salvation."

However, Vraja Kṛṣṇa is quite different. He attracts all beings to Himself by playing His flute. For Him no one is downtrodden, no one is fallen, no one is neglected. All are equal to Him; His call is meant for all. The sound of Lord Kṛṣṇa's flute has been resonating throughout eternity. One who contemplates Kṛṣṇa can immediately hear this sound (as those of you who practise spiritual sādhanā may have realized). But if people's minds become engrossed in the mundane world and remain oblivious of Kṛṣṇa, they will be deaf to that divine sound.

I have already said⁽³⁾ that this world is a relative truth: jagadapi satyamāpekṣikam ["the universe is also truth, but relative"]. The entity which leads the jīvas away from Kṛṣṇa bhāva is Māyā. Māyā leads the jīvas away from Kṛṣṇa first of all through the force of vikṣepa shakti. Vikṣepa shakti misguides jīvas by making them believe that this world is everything; that nothing exists beyond what is seen. A second force is āvaraṇīi shakti. Vikṣepa shakti no doubt draws the jīvas away from Kṛṣṇa, but it cannot keep them completely forgetful of Him. Āvaraṇīi shakti, however, places a veil of ignorance over people's eyes⁽⁴⁾ so that they cannot see Kṛṣṇa clearly. Māyā draws the jīvas towards crudity with the help of Her twin forces of vikṣepa and āvaraṇīi.

Māyā has another aspect which leads the jīvas towards Parama Puruṣa, towards Vraja Kṛṣṇa. Even if people remain steeped in the darkness of ignorance due to the influence of Māyā they will suddenly come to their senses when the music from the flute of Kṛṣṇa falls upon their ears and touches the cores of their hearts. People say to themselves, "What am I doing? This is not the way to live. These transient objects can never bring me lasting satisfaction because nothing in this world is permanent." Suddenly this idea strikes: nothing in this world is permanent.

*Thákbe ná bhái, thákbe ná keu, thákbe ná bhái kicchhu,
Ei ánande yáo re cale káler pichu pichu;
Adhik din to baite hay ná shudhu ekti práña,
Ananta kál eki kabi gáy ni eki gán;
Málá baté shukiye mare, ye jan málá pare
Se-o to nay amar! Tabe duhkha kiser tare?
Thákbe ná bhái, thákbe ná keu, thákbe ná bhái kicchhu,
Ei ánande yáo re cale káler pichu pichu.*

[No one and nothing will remain permanently, O brother. Keep moving blissfully on the path of eternity. No one carries the burden of a life for long, no poet sings the same song forever; a garland soon withers, indeed, but the person who wears the garland is not around much longer. But why should one lament? No one and nothing will remain permanently, O brother. Keep moving blissfully on the path of eternity.]

That Māyā which awakens the jīvas to their senses and leads them towards Parama Puruṣa by advising them to listen to His sweet flute is called Vidyámāyā. Vidyámāyā is that aspect of Māyā which arouses a consciousness in the human mind that nothing in the world will last long. "Those whom I went to seek, forgetting You – they do not seek me." This realization is known as sambit shakti. Sambit means "consciousness", "understanding". "What am I doing? From this moment I must take to the right path." Sambit shakti is a part of Vidyámāyā. The second aspect of Vidyámāyā is hládinii shakti (or Rádhiaká shakti). Hládinii shakti means to derive joy. After sambit has been awakened, consciousness has been awakened, understanding has been awakened, one cannot remain away from Parama Puruṣa. "Let me go to the source of that sweet flute sound," the devotees say. "I must go there, for that is my real place." With one-pointed determination and the sweetness of madhura bhāva they advance towards Parama Puruṣa, towards Vraja Kṛṣṇa, goaded by the hládinii shakti of Vidyámāyā. So Vraja Kṛṣṇa has nothing to do with the Māyāvāda of Vishuddha Advaitavāda, with the Māyā which is mithyā svabhāva [unreal by nature]. To Vraja Kṛṣṇa, Prakṛti has two aspects: Vidyámāyā and Avidyámāyā. Vidyámāyā helps spiritual aspirants, and Avidyámāyā distracts them from the spiritual path. Are they two completely separate entities? No, they are not. When the same Māyā misguides sādhakas, She is called Avidyámāyā, and when She inspires them to move towards Parama Puruṣa, She is called

Vidyámáyá. In relation to Máyá, there is no difference between the roles of Vrajagopála and Párthasárathi Krśńa.

*Daevii hyeśá guṇamayii mama Máyá duratyayá;
Mámeva ye prapadyante Máyámetám taranti te.*⁽⁵⁾

[This Máyá of Mine is of the nature of three principles, and is almost insurmountable. Only those who take refuge in Me can overcome this Máyá.]

“It is incorrect to say that Máyá, whether Vidyámáyá or Avidyámáyá, is mithyá svabháva – She is not nothing, She is something, and She is My Máyá.” Shaktih Sá Shivasya shaktih – “This Máyá is the Máyá of Shiva [Consciousness], this Shakti is the shakti of Shiva. This Máyá is the Máyá of Viśnú, the veritable Viśnumáyá.” She is not by nature false. And because this Máyá is the Máyá of Parama Puruśa, mámeva ye prapadyante – “those who take Him as their shelter can easily overcome Máyá.” They surmount Avidyámáyá, Avidyámáyá cannot keep them in bondage any longer, and the Vidyámáyá of Vraja Krśńa takes them to Parama Puruśa with great speed.

That which takes human beings to Parama Puruśa is called upaniśad. Upa means “near”, ni means “ideally”, and sad means “to set near”. Upa – ni – sad + kvip = upaniśad. My beloved Vraja Krśńa is the quintessence of the Upanishads. One need not read the Upanishads to realize Parama Puruśa. Those who have inextinguishable love for Parama Puruśa rise above all theories, all learning; while Vishuddha Advaetaváda somehow maintains its precarious existence in moth-eaten palm-leaf and birch-leaf manuscripts. This school of philosophy has no importance whatsoever in human life, whether practical life or spiritual life.

2 November 1980, Calcutta

Footnotes

- (1) Doctrine of Momentary Existence. –Eds
- (2) See preceding chapter. –Eds.
- (3) Ánanda Sútram, 1962. –Eds.
- (4) Ávaraṇa means “cover”. –Eds.
- (5) Bhagavad Gītá. –Trans.

Vraja Krśńa and Vishuddha Advaetaváda – 3 (Discourse 12)

The Vishuddha Advaetavádiis say Brahma satyam [“Brahma alone is real”]. Before analysing this part of their proposition, we should know what the two terms Brahma and satyam really mean.

The word Brahma is derived from the word brhat. Brhat means “vast” – so big that the entity cannot be measured. (It can be said that something is “this big”, but it cannot be said that something is “this vast”.) Brahma may also be derived from another word, brmhañ. Brmhañ has two meanings: the first is “to make others great”; the second is “to make others hear, see or understand something very, very big or great”. So if derived from brmhañ, Brahma means the Entity who has the capacity to make others as great as He is. The one who is brhat is Brahma, and the one who makes others great is Brahma. (You must be very careful in following this analysis. I am mentioning a very important point.)

Brahma Derived from Brhat

To indicate vastness there are two Sanskrit words – vishála and viráta. When something is very big but comes within the scope of measurement, we call it vishála; and when it is beyond measurement it is called viráta. (The Bengali word bára [big] came from the word brhat.) Does not the term brhat [a superlative, closely related to viráta] imply, directly or indirectly, that all other entities are smaller? If there is an “eldest brother” in a certain family, it necessarily implies that there are younger brothers – maybe two, three, four or more. If there were only one brother, we would simply say “brother”, not “eldest brother”. Similarly, when we say Brahma – that is, “the greatest entity”, the “vastest entity”, the “entity defying measurement” – then that necessarily implies the existence of many small or very small entities. According to Vishuddha Advaitaváda, only Brahma is real, everything else is unreal, non-existent. If we say other entities are non-existent, then how can He be Brahma, the Greatest Entity! If we say that there are no other entities besides Brahma, then the term Brahma becomes meaningless. This is a fundamental mistake.

Brahma Derived from Brmhañ

The second derivation is brmhañatvād Brahma.⁽¹⁾ He is great, so He is called Brahma; and “He makes others great, so thereby also He is called Brahma.” But if no other entity exists apart from Brahma, then whom will Brahma make great? The question of making something great can only arise when there is something small to be made great. Either He will make that other entity equal to Himself or He will make it greater than Himself. He will decide to do whatever He likes, but still there must be something small to be made great. If there is no one apart from Him, then the second part of the proposition – brmhañatvād Brahma – becomes meaningless.

Hence [by either derivation] the use of the term Brahma in Brahma satyam is defective.

Satyam “for the Welfare of Others”

One meaning of the word satyam is rtam [“stating the fact as it is”]. Satyam is also defined Parahitártham váunmanaso yathárthatvañ satyam – “The use of speech and thought for the welfare of others is known as satya.” But if we say Brahma satyañ jagat mithyá, that the “world is false” and the jīvas are non-existent, then whose welfare can you promote? Parahitártham [“For the welfare of others”]: If, as according to Vishuddha Advaitaváda, there is no such thing as para [other entities], then the existence of satyam [which is for others] remains in jeopardy.

Satya Meaning Apariñámii

A second interpretation of satya is apariñámii, “that which undergoes no metamorphosis”. If we want to categorize something as unchangeable, then we must admit the concept of change, and we must say that all other entities undergo metamorphosis, while Brahma alone remains unchanged. So in order to call Him unchangeable, we must admit the existence of other entities which are subject to change.

It is only by means of the characteristic of change that we can distinguish Him from other entities. When we deny the very existence of other entities as the Vishuddha Advaitavádis do in saying jaganmithyá, then His unchangeability is also mithyá [false]. If the relative existence of jīva and jagat is not accepted, then the existence of Brahma is called into question.

What a suicidal argument this is! It is surely an intellectual extravaganza, rather, a foolish intellectual extravaganza!

Satyam as Rtam

The third thing about satyam is that it is [sometimes] synonymous with rtam, which means “stating the fact as it is”. The shástra which is based on satya [satya in this sense] is called itikathá (history). (It is not called itihása. Itihása has a different meaning.) Thus a chronological record of events – as something occurs, so it is written – is satyam. Using this definition of satyam, if someone then claims that there is only Brahma and no one else, then how can any events occur? For there is no one and nothing except Brahma.

*Aśṭakulácaláh saptasamudráh Brahma purandarah
dinakararudráh;*

Na tvam náham náyam lokah vyarthah kimartham kriyate shokah.

“The eight mountains, the seven seas, the vast nebulae, the Creator Brahma, the sun, Rudra – none of these exist in reality. Neither you nor I exist. Then why should you weep for these things?” This is how Vishuddha Advaetaváda propounds its philosophical ideas. But in the absence of existence, how can events take place? Events invariably presuppose clash and cohesion between so many things. If one moves this bolster from one side to another there are two entities: the bolster and the person who moves it. The action of displacement occurs. But if there is nothing other than Brahma, then no event can take place. Events presuppose acting agents, things and connecting verbs. Since nothing takes place, there is no question of recording chronological events; there is no person to record the events, no pen, no paper, no history, no historian. So when there are no events to be recorded – since satya is a record of events – then it stands to reason that there is no satya either. So how can we accept Brahma satyam? How can we say that Brahma is satyam when satya itself is non-existent? It is another fundamental mistake.

If we accept that Brahma is the composite of Puruśa and Prakrti, and Puruśa is satyam while Prakrti is instrumental in the creation of countless entities[, a sound philosophy can be built.] Aghaṭanaghaṭanapatiyasii – “Máyá has been creating numerous names and forms in this universe with Her dexterous touch.” Brahma is the composite of Puruśa and Máya, and Máya creates countless things. Let us illustrate this by using a piece of paper. It has two sides. If one side represents Puruśa, then the other side represents Prakrti or Máya. Puruśa cannot be separated from Máya, just as one side of a piece of paper cannot be separated from the other. If one side of the paper is removed, then the other side can no longer exist. Similarly, Puruśa and Prakrti are inseparably connected. Let us take another example, milk. Milk is inseparable from its whiteness. If the whiteness is removed, then the milk is no longer milk. Entities which cannot exist without each other are said to be avinábhávi with each other. If we remove one side of a piece of paper, the other side also disappears.

Puruśa and Prakrti are avinábhávi. Puruśatattva remains as the fundamental substance, as well as the witnessing entity, while Prakrtitattva is responsible for creating the countless number of entities. Tvameko dvitvamápannah Shivashaktivibhágasah – “You are one, called Brahma or Parama Puruśa. Your one side is Puruśa, or Citishakti, and the other is Máya, or Prakrti.” Essentially, He is one, like a sheet of paper. If such a Brahma is accepted, a sound philosophy can be built around It which will be easily acceptable to learned people.

The Brahma of Vishuddha Advaetaváda, however, is different. Vishuddha Advaetaváda contends that one aspect of Brahma, Puruśa, is satyam [real], and the other side is mithyá svabháva [unreal]. Can one imagine a sheet of paper with only one side? Hence, this whole philosophy is hypocritical. It is nothing but the practice of self-deception. Moreover, it is self-humiliating – those of discerning intellect will easily discover its obvious defects. They are sure to see that it is nothing but a play on words, merely philosophical rigmarole. Suppose a mother asks, “Who is in the kitchen?” and her child replies, “No, I didn’t eat the biscuits!” From the answer itself, we know that the child has definitely eaten the biscuits.

Now, according to the Vishuddha Advaetavádiis, if Brahma is Puruśatattva, then the other side of the paper is Máyá, who is giving shape to the an infinite variety of forms. If Máyá is the Creative Principle, then where does She get Her materials from? If you want to make pancakes, you require flour, milk, baking powder, etc. You cannot suddenly produce a pancake out of nothing. So how does Máyá create this world? She collects her materials for Her numerous objects – hills, mountains, water, etc. – from the vast Puruśadeha [body of Puruśa], just as a potter collects clay from the earth and produces a variety of pots, pitchers, etc. In the same way, Máyá uses the body of Puruśa as Her basic building material and from it creates Her innumerable entities. It follows that this Máyá, who has the capacity to utilize the Cognitive Faculty as the fundamental substance of the creation, is no ordinary entity. She has tremendous power. How can that Entity, who possesses enormous power, who can create this vast world out of the Puruśadeha, be unreal? She cannot be mithyá svabháva [unreal by nature]. Rather, She is pracañda svabháva [having a strong personality by nature]. Her presence is felt by all. Thus advaetaváda, while trying to downplay Her importance by branding Her as mithyá svabháva, shows itself to be an untenable philosophy. The idea itself is absurd.

Regarding Puruśa, Vedanta and Vishuddha Advaetaváda claim that He is merely a witnessing Entity. But how can His witness-ship be accepted philosophically? The one who remains as the witness of the created world is described as Saguña Brahma [Qualified Brahma]. If, however, we call this world mithyá, having no existence in reality, then what is there to witness? It is the witness-ship of nothing. In other words, He continues to witness that expression of Parama Puruśa that actually does not exist. The idea is fantastic. If this is true, then He is Nirguña Brahma [Non-Qualified Brahma]. He has the capacity to witness, but in the absence of anything to witness, His witness-ship becomes suspended. To accept an entity whose very existence is in jeopardy is finally untenable.

Now, what about Vraja Krśńa? He is Parama Puruśa Himself. Which part of Parama Puruśa? He is the Táraka Brahma aspect of Parama Puruśa. He is the nuclear point from which Parama Puruśa witnesses the entire universe. By His active witness-ship, balance is maintained in the universe. Here I am deliberately using the phrase “active witness-ship”.

The head of a family is seated, as it were, in one corner of a big marriage pavilion. He does not do anything specific. Others are doing their respective duties: some make bread, some make sweets, and some lay the dinner table. He is in the role of active witness-ship (but according to advaetaváda is witnessing nothing!). If he happens to detect someone putting too much semolina in the rasagollás, he immediately takes the guilty party to task. If someone puts too much ground chilli in the vegetables, he takes the guilty party to task. If the vegetables get a little burnt, he says, “Oh, people can’t eat this. Quick – pour a lot of water onto them, and add fifteen or twenty betel leaves. That will reduce the burnt effect.” Though not doing anything specific, his is the active witness-ship.

My beloved Vraja Krśńa has been playing His flute and calling people to Himself since the dawn of time. The created beings of the universe are revolving around Him. Because they are constantly moving, their balance is maintained, otherwise they would fall apart. The planets move around the sun, and thus they maintain their balance. The moment they stop revolving, they will disintegrate. Similarly, every microcosm is moving, dancing around my beloved Vraja Krśńa. In His ocean of blissful bháva [devotional sentiment born out of psycho-spiritual parallelism], in His eternal flow of infinite sweetness, He is making others dance in joy and bliss, filling their minds with divine ecstasy. This is His rásaliilá, His divine sport of joy. Raso vae sah [“He is an eternal flow of bliss”]. Remaining in the middle of the ocean of bliss, He maintains the balance of the universe. No one is detached from His Cosmological order, no one feels isolated.

Everyone knows that Vraja Krśńa exists to take care of those who have no one of their own. He is amidst all; He does not neglect me, He does not neglect anyone. I exist because He exists, that’s why He is Krśńa. One of the meanings of the root verb krś is “He exists, that’s why I exist.” The word krśńa also has the same meaning. And like the head of the family in the marriage

pavilion, He is an impartial witness who not only sees, but oversees, everything. (Remember, “to see” is also a verb.) So the impersonal Nirguṇa Puruṣa of Uttara Mīmāṃsā may have His existence in the intellectual world of visionary idealists, but not in the practical world.

My beloved Vraja Kṛṣṇa is drawing everyone to Himself, making others move or dance around Him in His rāsaliḷā. Not only that, it is He who sustains the very existence of everything. Hence to move towards Him, to rush headlong towards Him, is the dharma [predominant characteristic] of the jīvas. This is the only dharma of the jīvas.

This being so, you might, of course, raise a question about your material needs. If your basic physical needs are not fulfilled, you cannot move towards Parama Puruṣa. So you make necessary arrangements for your food and clothes, build a well-knit society, try to provide people with the five essential needs – food, clothes, shelter, education and medical treatment. But why? So that you can create a congenial atmosphere to move towards Parama Puruṣa in a better way, in a nicer way. If your food is not provided for, you will not be able to concentrate your entire mind on Parama Puruṣa; part of your mind will flow towards your stomach. Food is the top priority and should be arranged first to prevent the mind from running towards the stomach. So human beings should be provided the basic necessities of life so that the mind, freed from the worries of mundane problems, can rush towards Parama Puruṣa. This is the beauty of the sweetness of Vraja Kṛṣṇa; this is His rāsaliḷā.

But this is not all. I said a little while ago that the head of the family at a marriage does not witness passively, but actively. That is, if someone makes a mistake, he immediately intervenes: he points out the mistake, chastises the person at fault, rectifies the mistake and takes the offender lovingly on his lap – all of this is his duty. So when Kṛṣṇa attracts all by His divine flute music, what does it signify? It means He calls the jīvas, saying: “O my loving children, come to Me, come to Me, one and all, and live with Me in joy throughout eternity in this Cosmological order. The world of jīvas is not absolute satya, but relative satya. From that relative world, come to Me. This is what you and I both desire. This is what will give us both bliss.” This is the final word of Vraja Kṛṣṇa.

We have discussed today only one part, that is, Brahma satyam, of the shloka of Vishuddha Advaitavāda. Unfortunately, the proponents of Vishuddha Advaitavāda philosophy could not grasp the significance of the word satyam. If at all they understood anything about it, then they deliberately misguided the common people. Vraja Kṛṣṇa is sweetness as only sweetness can be. He lies beyond all these misconceived and confused assertions.

9 November 1980, Calcutta

Footnotes

(1) Referring to the definition Brhadvād Brahma, brmhañatvād Brahma. –Eds.

Pārthasārathi Kṛṣṇa and Vishuddha Advaitavāda – 1 (Discourse 13)

Of all the doctrines centred around Vishuddha Advaitavāda, Māyāvāda is considered to be the most important. Let us see how far it is possible to analyse Pārthasārathi Kṛṣṇa from the viewpoint of Māyāvāda or Vishuddha Advaitavāda.

The life of Pārthasārathi Kṛṣṇa was intensely practical, whereas Māyāvāda is an impractical, visionary philosophy that floats in the air. Many take delight in moving in this world of fantasy, the

world of Máyáváda, and losing all contact with the world of reality. Although the role played by Vraja Krśńa extended throughout the three spheres of existence, His sweetness was felt most in the spiritual sphere. Yet even so, when I analysed Him in the light of Máyáváda, Máyáváda suffered an ignoble defeat. How then will it be possible to judge Párthasárathi in such a light? Though it is an extremely difficult thing, still I must make the attempt, but the question is, how? One idea comes to mind.

The Vivekacūdāmañi and the Mohamudgaraka

People generally consider the two books Vivekacūdāmañi and Mohamudgaraka to be something related to practical life, or to the materialization of Máyáváda in the quinquemental realm.

Párthasárathi, as we have already observed, was an intensely practical man. He worked hard not only to promote the spiritual elevation and psychic welfare of human beings, but also to satisfy their needs for food, clothing, education, medical care and accommodation. He tried to bring all rational people, kings as well as commoners, together under one banner for the establishment of dharmarājya, the rule of morality, so that all could live in peace and prosperity. How can we judge the life and personality of such an intensely practical man in the light of Máyáváda? It is like trying to measure milk with a tape measure. Of course there are things that can be measured with a tape measure, but how can we measure liquids in that way? And how can we measure Parama Puruśa with the tape measure of Máyáváda? Párthasárathi represents the universal existence of Parama Puruśa; He is the Sarvabhaoma Sattá [Supreme All-Pervasive Entity].

You know that the word bhúmi [the root of sarvabhaoma] is synonymous with vasu. Vasu or bhúmi means a land which people can inhabit without any difficulty. And where people live their mundane existence is this quinquemental world. And who is the Entity who makes suitable arrangements for human beings and other jīvas in this quinquemental world? It is Parama Puruśa who does, so He is surely the Bhaomika of the physical world. [And sarva means "all".]

You all know that in ancient and medieval Bengal, the landlords used the surname Bhaomika.⁽¹⁾ In modern Bengali it is Bhuniya. They are both derived from the word bhúmi. Parama Puruśa is called the Bhaomika of the quinquemental world because it is He who holds the key to the solution of all mundane problems.

There is another world, the psychic world, the psychic bhúmi, which lies beyond this mundane world. It is a world of innumerable feelings, emotions, sentiments, etc. From where do people draw their inspiration for these things? From Parama Puruśa, certainly. So Parama Puruśa is not only the Bhaomika of the physical world, He is the Bhaomika, the Lord, of the psychic world as well.

Beyond the physical and psychic spheres lies the spiritual sphere. A person, whatever may be his or her degree of spiritual elevation, possesses an átmika sattá [unit consciousness] which shines out like a diamond in a heap of coal. But where does the effulgence of that átmika sattá come from? Certainly from Parama Puruśa, Párthasárathi. So He is Lord, or Bhaomika, of the spiritual realm as well. His existence is tribhaomika.

If Máyáváda is the tape measure, how will it measure that Parama Puruśa who is the Lord of the three realms?

Still, we have to try to measure Him in the light of the so-called practical interpretations of Máyáváda. They say:

*Pitá kasya mātá kasya kasya bhrátá sahodará;
Kāyaprāṇe na sambandha vrthá ká parivedaná.*

[Father, mother, brother and sister are non-existent, so where is the relationship between the káya (body) and the práña (vital energy)?]

“Who is one’s father, who is one’s mother, who is one’s brother, and who is one’s sister in this world? No one exists.” Look, human beings come into this world and attend to so many duties. Among so many fathers, mothers, brothers, sisters, you will come across some who spend their whole lives maintaining their younger brothers and sisters. There are others who spend their lives caring for their ailing parents. Many people look upon human beings as God Himself and throw themselves into the service of humanity abandoning their families and personal comforts. Defying all obstacles – the dense forests, the towering mountains, the stormy oceans – they travel throughout the world promoting the welfare of all.

It is the sense of duty that causes one person to renounce everything; and it is the sense of duty that inspires another person to readily accept the burden of caring for his or her family. It is the sense of duty that makes a person great. Of all bonds, the bond of duty is the strongest, and the bond of moha [blind attachment or infatuation] is the worst. Humanity will have to break the bonds of moha and increase the bonds of duty willingly and consciously. This is the law. So if we say that human beings, our friends and relations, have no existence, are all Máyá and as such unreal, then whom shall we serve? If you tell a teacher that all his or her students are unreal, then why should he or she devote six hours a day to teaching them? Even to take care of one’s family goes against the doctrine of Máyáváda – as does the life of renunciation, cutting off all relations with the worldly family in order to serve the world – because the family does not exist, nor does the world. If one sincerely accepts Máyáváda, then the only thing to do is to adopt the Pi-pu-phi-shu policy,⁽²⁾ that is, remain inert and do nothing at all.

Then the question arises whether or not adherents of Máyáváda should eat. I suggest that they should not eat, because the rice, dal, rasagollá and rájabhoga that they will eat are also Máyá. I will go one step further and say that they should not live either, for in order to live one must breathe in and breathe out, and air is also Máyá, so they should stop that breathing in and out.

It is said, káya práñe na sambandha vrthá ká parivedaná.⁽³⁾ Káya means “that which is collected from different sources”. Our human body is composed of water, hydrogen, oxygen, carbon, iron, a little gold, minute quantities of silver, and a considerable amount of calcium. As our body is a collection of various elements coming from various sources, it is known as káya in Sanskrit.

When the world itself is non-existent, then how can there be any carbon, oxygen, nitrogen, hydrogen, etc? They must also be non-existent. The fundamental tenet of Máyáváda is that your body has no existence and thus you have no connection with the rest of the world, for human beings are connected to the rest of the world through their bodies. How can there be any practical application of Máyáváda without the existence of the physical body? There cannot be. Moreover, as I have already said, the Máyávádins should give up food, since they have no body. Thus it follows that the practical application of Máyáváda is impossible; it is a mere fantasy.

Our next point of discussion is práña. In Sanskrit, when práña is used in plural form, práñáh, it means “vital energies” or “life”, and when used in the singular form, práña simply means “energy”. The Máyávádins do not explain this point clearly, nor is it necessary, because vital energy is the transmuted form of different physical energies. They assert that the physical body has no relationship with the various forms of physical energy. A sensible person may raise a point here. When the physical body itself is non-existent, then the question of it having any connection with the external world does not arise. Then is it not redundant to use the term práña? – for práña does not exist either.

Obviously, in the absence of energy, its acoustic root ra does not exist either. In ancient times, a section of Máyávádins would never utter the sound ra because there was no such thing as energy; they would say it was all Máyá. For instance, they would pronounce “Rámacandra” as

“Ámacandra”. However, the days of such crazy notions are long gone. The human beings of today have made enormous intellectual progress. They will no longer accept any illogical or irrational proposition.

According to the previous shloka, the human body and its vital energy have no relationship. If that were so, how could that gentleman who advances such peculiar ideas operate his vocal cords? The vocal cords operate with the help of vital energy. A healthy person can speak clearly; a sick person will mumble some words in a feeble voice due to the shortage of vital energy. What does common sense suggest? It suggests that people have both life and a physical body. Nothing is permanent in this phenomenal world, neither the body nor the vital energy, but at this moment they do exist. “Do not be concerned about anything in the world. Do not bother unnecessarily as to how human beings will progress or how collective development can be brought about. All these do not actually exist,” is the practical application of Mâyāvāda.

Ká tava kántá kaste putrah saṁsáro’yamatiivavicitrah [“Who is your wife? Who is your son? The world is very strange.”]. Kasya tvaṁ vá kutah áyátah [“To whom do you belong? Where do you come from?”]. You should think only this, that nothing really exists. You should think only about where one has come from and to whom one belongs. But when nothing really exists, questions about one’s origins do not arise. Even the questions do not exist. When no one really exists, then you also do not exist, so where will any questions come from? The entire philosophical discussion becomes meaningless. This is a kind of nihilism that limits the scope of human expression. It is something that people must carefully avoid. They should remember Shiva’s statement in this regard, Lokavyámohakárah, which means that such people create disease in the human mind by their high-sounding words. One must keep aloof from such things.

Look again at how they contradict themselves,

*Naliniidalagatajalamatitaralaṁ tadvat jīvanamatishayacapalam;
Kṣāṇamiha sajjanasauṅgatirekā bhavati bhavárṇavataaraṇe
naoká.*

It is said, “Human life is fleeting, just like the momentary pause of a drop of water on a lotus leaf before it slips to the ground. Thus, the most important thing in human life is satsauṅga [keeping good company], even for a short time, because satsauṅga is the boat which will ferry human beings across the ocean of bhava [the unrequited saṁskáras which cause rebirth].” I must ask, when no one exists then how can good people exist? How can the ocean of bhava exist, much less the boat? Only if the physical world, the ocean and the boat exist can satsauṅga be compared to a boat. If one denies the existence of any of them, how can one make analogies with them? Thus, Mâyāvāda has bound itself up in a net of self-contradiction. It has become the cause of its own demise.

Párthasárathi

Now, what about Párthasárathi? What did His worldly existence signify? He was an embodiment of tremendous karma shakti [energy for action]. He was determined to destroy whatever was harmful and undesirable for humanity by application of His indomitable strength and commanding force, and at the same time facilitate the growth of all that was good and helpful. Those of noble intentions who are weak and lack the ability to provide for themselves should be supported and cared for by the society as a whole. This was the theme of Párthasárathi’s life.

There are many people who remain weighed down by numerous cares and anxieties as well as the lack of the basic necessities of life. Párthasárathi took birth at a critical juncture in the history of human society, towards the end of the Vedic age, when exploitation had reached its zenith, with opportunists finding ample scope to prey on human society. At such a moment in history could He afford to teach people that all was Mâyá? That their fathers, mothers, brothers

and sisters did not really exist? Rather, He expected people to sympathize with the poor and the miserable and help to alleviate their suffering.

Párthasárathi never preached the vaerágya⁽⁴⁾ message of the Mohamudgara. This nihilistic philosophy has made the people of India and Southeast Asia averse to reality and has been the cause of untold misery in their lives. The life of Párthasárathi was the antithesis of this nihilism. He advised people, "Move collectively; look after the welfare of all; develop yourselves in the physical, psychic, and spiritual planes while maintaining proper adjustment among them; follow the dictum Varttamáneśu vartteta ['Live in the present'], meaning that while you go on solving all your mundane problems collectively, you should direct your minds towards subtler spheres."

There is a close relationship between the body and vital energy. The body you possess in this relative world requires food, water, etc., in order to maintain its existence, and vital energy in order to function properly. To increase your vital energy you need a suitable quantity of food. If you cannot provide food through your own efforts, then society should do it for you. For this, dharmarājya [the rule of morality] must be established, and that is why Párthasárathi devoted His entire time and energy to establish it.

Kśāñamiha sajjanasauṅgatireká ["Even the momentary company of good people is the medium to uplift you"]. Párthasárathi does not support this sort of philosophy. Párthasárathi's message is, "Do all your mundane duties with utmost sincerity, but keep your mind constantly engaged in the thought of Parama Puruśa." Why "momentary" only, why just for a moment? To make significant progress you must remain in the company of Parama Puruśa not just for a fleeting moment, but constantly, round the clock. But if you look upon this world as mithyá, then your existence will also be unreal, and then to whom will you turn for company with your heavy load of unreality? What is the benefit of keeping company with good people only for a moment, if your very existence is negated?

Párthasárathi taught people that this body exists, and the vital energy also exists. People should always try to develop the body, mind and vital energy that they have been endowed with, and should always bear in mind that Párthasárathi is always with them.

Your hands may be weak but His hands are strong. Párthasárathi has gone on playing His flute to draw your mind towards the internal world, and He who held the flute also caught up the sword to promote the greater welfare of humanity.

O human beings, be fearless. O human beings, do not worry unnecessarily and destroy your future. O human beings, move ahead with smiling faces. Párthasárathi is always with you. One who is devoted to Iishvara [the Cosmic Controller], one who meditates on Parama Puruśa with madhura bháva, need not go on a pilgrimage, for he or she remains constantly with Parama Puruśa. Such a person will say:

*Nitya áchi Vrndávane, ámi to nai Hari chára;
dákale Hari ásbe káche, dákale pare-i dey se sára.*

[I am always in Vrindavana, I am never without Hari, the Lord. If you call Him, He comes near. If you call, He will respond.]

This is the philosophy of Párthasárathi. There is not the slightest relationship between Máyáváda, or Vishuddha Advaetaváda, and Párthasárathi.

16 November 1980, Calcutta

(1) Bhumi + suffix snik = bhaomika.

(2) When a fire broke out in the Pi-pu-phi-shu residence, the backs of those idlers soon started to be licked by the flames. One of them said, Pi (in spite of his pain, he was too lazy to utter the full word pitha, "back"). Another said, pu (instead of saying purche, "is burning"). A third said, phi (short for phire, "turning over"). And the fourth said, shu ("lie down"). In this way, through a concerted effort, they more or less completed the sentence Pitha purche, phire shu – "Our backs are burning, so roll over, but remain lying down." –Eds.

(3) The word káya [body] is derived from the Sanskrit root verb ci and the suffix ghaun (finally passing from the ca varga [group of letters] to the ka varga). Káya is grammatically correct; káyá is incorrect. Of course, it can be káyáh in Sanskrit when used in the plural, but káyá in Bengali is altogether incorrect. But the poet Hemachandra Bandopadhyaya in one of his poems rhymed káyá with cháyá. Since then, káyá has been used in Bengali literature. In Sanskrit, káya is used in the singular and káyáh in the plural.

(4) Renunciation, meaning here renunciation born out of negativism. –Eds.

Párthasárathi Kṛṣṇa and Vishuddha Advaitaváda– 2 (Discourse 14)

Last Sunday we discussed how Párthasárathi appears from the viewpoint of Vishuddha Advaitaváda. The propounders of Vishuddha Advaitaváda, especially Mâyáváda, stress one thing in particular – that the difference between any two objects is upádhiḡata, or qualitative (this is accepted by all). But the very next moment they hasten to add that this upádhi [special quality] is not real, that it only exists in people's imaginations. If we accept this contention, then we presuppose the existence of the one who does the imagining. Logically, we cannot accept that nothing is imagining – there must be something doing the imagining – and thus the existence of the imaginer has to be accepted. Now, what does this person imagine? He or she imagines upádhi. And what is that upádhi? "Nothing, for it does not exist!" they say. But then they hasten to add, "Well, it's something which exists in the imagination."

What is upádhi? In Sanskrit, upádhi refers to a special quality, whereas an ordinary quality or title is termed padavii. For example, there is a certain gentleman, Mr. Shriikánta Caṭṭopádhyáya. Shriikánta is his first name; Caṭṭopádhyáya is his surname. "Caṭṭopádhyáya" does not indicate any special quality but means an Upádhyáya Brahman scholar of Cātuti village (situated in the Rarh area of Bengal, west of the Bhagirathi River). If the same gentleman utilizes his scholarly qualities for the benefit of humanity, he will use the word "Bhaṭṭácárya" as his upádhi. Bhaṭṭa means a Sanskrit scholar; ácárya means a person who utilizes his or her intellect for the benefit of others. So Shriikánta Caṭṭopádhyáya will write his name as Shriikánta Bhaṭṭácárya; that is, he will use his upádhi, not his padavii. If asked by someone, he will reply, "My padavii is Caṭṭopádhyáya, but my upádhi is Bhaṭṭácárya."

*Tayorvirodho 'yam upádhiḡalpito na vástavaḥ kashcidupádhiḡreṣaḥ;
Iśhádyaḡmáya mahadádikaḡraṇaḡm jīvasya káryyaḡm shrúu pañcakoṣam.*

[The difference between the two (unit consciousness and Supreme Consciousness) really lies in their respective upádhis, differentiating faculties; there is no other substantial difference between the two. Prakṛti acts upon Puruṣa in order to bring about the creation,

from the "I exist" feeling down to the state of crudest matter. O human beings composed of the five fundamental factors, remember this.]

What is the difference between the jīvas and Parama Puruṣa? The difference lies in upādhi. If we say that the difference is only upādhi saṁkrānta [qualitative], then I must accept that they both have the same padavī, or common quality, and that the difference lies only in upādhi. Indirectly, it is accepted that the qualities which exist to a limited extent in the jīvas exist in Parama Puruṣa to the fullest possible extent. On this point, there is no difference of opinion. It is accepted that the jīvas and Parama Puruṣa possess the same qualities in different degrees, but that Parama Puruṣa possesses a special quality. If I believe in this proposition, then I must also admit the existence of the jīvas. If we then say that the jīvas do not have this special quality, and only Parama Puruṣa has it, then there remain four factors: (1) jīva, (2) Shiva [Consciousness], (3) common quality and (4) special upādhi [quality] of Shiva. Then where does advaitavāda stand? It is not advaitavāda or non-dualism, it is catuṣṭayavāda or quadrupleism! If one accepts the existence of these four factors and still dances to the tune of advaitavāda, it will be as if one is doing one thing, saying something else, and thinking something completely different. This is surely hypocrisy.

The contradictions do not end here. The propounders of advaitavāda go one step further and say that this upādhi belongs not only to Shiva, or Parama Puruṣa, but also to the jīvas to a lesser degree. And how does the upādhi of the jīvas work? They claim that due to the upādhi of Parama Puruṣa, the quinelemental factors – the perceptible world of solid, liquid, luminous, aerial and ethereal – have emerged, and that due to the upādhi of the jīvas, jīvasya kāryaṁ shrū pañcakośam ["O human beings composed of the five fundamental factors, remember this"] – this physical body of five fundamental factors, having eyes, ears, nose, intelligence, personality, joy, sorrow, etc., has been created. But they also say, Na vastavaḥ kashcid upādhiḥ sa ["In reality upādhi of any sort does not exist"], and thereby make everything even more confusing. After saying so much about upādhi, they finally say that there is no upādhi! So you can fully understand what a great hypocrisy it is!

The people of those days did not think deeply about anything. They used to take things very easily so it was not difficult to get away with all these self-contradictory ideas. The enlightened people of today, however, will never accept such things.

*Etāvupādhi Parah jīvayostayoh samyaunnirāsena Parah na jīvaḥ;
Rājyaṁ narendrasya bhāṣasya khetakastayorapohena bhāṣo na rājā.*

[These upādhis, differentiating marks, are characteristics of both the Supreme Subject and of the unit. Once these marks are obliterated, the microcosm will become the Macrocosm – just as a single individual will be considered a king if he has a kingdom, a warrior if he is holding a club. Take away these differentiating marks, and it will be difficult to distinguish between the two.]

Here they outline people's duties. I cannot understand how they can prescribe the dos and don'ts of those whose very existence they have already denied. However, it is mentioned that there is a qualitative difference between the jīvas and Parama Puruṣa: Samyaunnirāsena Parah na jīvaḥ. They argue that if the jīvas and Parama Puruṣa are divested of their respective special qualities, then they will become one. The one who cuts grass with a scythe is a grass-cutter and the one who plays a drum is a drummer. If you remove the drum from the drummer and the scythe from the grass-cutter, then according to the advaitavādiis, the two will become one. I must contradict this by saying that they will not become one, but will still keep their separate identities. At best we can say that the drummer is no longer a drummer, but an ordinary person, and the grass-cutter is no longer a grass-cutter, but an ordinary person as well. But their separate identities are not lost. The only difference is that each has lost his upādhi, the drum or the scythe. So how can we accept the argument that when the upādhis are removed from Parama Puruṣa and

the jīvas, they become one? Furthermore, the most important thing is that they have already said that there is no upādhi. When upādhi itself is non-existent, then there is no question of removing it.

For many centuries people have been exploiting the gullibility of the masses through this sort of intellectual extravaganza. This has harmed the Indian people enormously. The followers of advaitavāda learned how to deceive themselves. The worst crime is self-deception. One should never encourage any dogma or self-deception. Cheating others is a heinous crime, and if you do that society will certainly criticize you. If you deceive yourself, however, no one will criticize you, no one will know of it, but ultimately you will certainly suffer irreparable damage.

Rājyaṁ narendrasya bhattasya khetakastayorapohena bhāto na rājā. In this shloka it is mentioned that if we give a kingdom (an upādhi) to one person we will call him a king; and if we give a club (another upādhi) to another person, we will call him a fighter. If we remove the kingdom from the king, and the club from the fighter, they are no longer a king and a fighter, but they are not one.

If we analyse Parthasārathi in the light of this upādhivāda, what do we find? Pārthasārathi exhorts people: "Take up arms against injustice, against adharma, with courage and determination." Whom does He exhort? He exhorts those people in the world who have both padavii and upādhi. Here upādhi means being human. This is how the individual identity of a human being has been accepted.

So, this upādhivāda cannot stand before Pārthasārathi. He gave recognition to the uneducated and persecuted masses – those who had been neglected and humiliated for many centuries. And for their emancipation, He united the various kings of India and waged war against crime and injustice. Moreover, He also inspired others to participate in the struggle against adharma. His entire life was dedicated to this cause, and this cause alone. He entrusted the charge of His kingdom to His brother, Balarama, and His wife, Satyabhāma, and travelled the length and breadth of the then India to awaken socio-spiritual consciousness and arouse an anti-persecution sentiment. Thus Pārthasārathi was poles apart from the eternal conflict between upādhivāda and anupādhitva. Upādhivāda is alien to Pārthasārathi. He exhorts people not only to wage war against injustice and adharma, but also teaches them how to live in peace and prosperity, and how to make progress in spiritual life.

Human existence is tri-stratemic. Only when there is a happy adjustment amongst the three strata can human beings tread the path of spirituality. In the absence of a proper adjustment, everything disintegrates and falls into ruin. It may be that many good people who became sannyāsiis [renunciants] did so initially for the good of humanity, but that later their minds changed when they had to confront the stark reality of hunger. At first perhaps they had thought that they would knock at only five houses for alms, and follow mādhuḥkarii vṛtti,⁽¹⁾ but they found that they could not subsist in that way. As a result they may have decided to try ten houses, then fifteen, and so on. Their greed instinct increased, and little by little they became caught in the python noose of all sorts of sin.

The rule is that if an honest person leading an honest life solves the mundane problems of procuring the basic necessities of life while moving towards the divine goal, he or she will never become downfallen. But all too often people remain enslaved to their stomachs and creature comforts. And if the social order is defective, even good people go astray and meet their demise. But Pārthasārathi wanted to create a society based on dharma, or in His language, dharmarājya, a moralistic social order. He wanted to bring about progress in the physical, psychic and spiritual spheres. Upādhivāda completely denied the material side of life. Had they attempted to bring about the psychic well-being of people, it would have been better than nothing, for if people could have found some mental happiness, even on an empty stomach, then physical deprivation would not have been so hard to bear.

*Sarpáh pivanti pavanam na ca durbaláste,
Shuśkae stríāervanagajáh balinah bhavanti.
Kandaerphalaeh munibaráh kśāpayanti kálam,
Santośa eva puruśasya paramam nidhānam.*

"Snakes live on air, but it does not make them weak. Forest elephants live on dry grass, yet they do not lose their strength. The sages live on roots and fruits, yet they remain hale and hearty. Thus it is contentment which is the root of all happiness." I will agree that contentment is the prime factor for mental happiness. In upādhivāda, however, psychic satisfaction has not been given any place, because the psychic world of ideas, feelings and thoughts has been denied. Even the forces of Máya which operate in the individual are denied. Thus ultimately only a theoretical Brahma remains who has no relationship whatsoever with the jīvas. This sort of dangerous doctrine has acted upon the minds of the Indian people for the past 1300 years, bringing them to the brink of disaster.

Our Pārthasārathi is just the antithesis of upādhivāda. He wanted to establish dharmarājya for the physical and psychic well-being of humanity. Here psychic well-being means absolute freedom from dogma. The weaknesses and imperfections which have been infecting people's minds for so long, now lie like a dead weight upon the mind, crippling its capacity for free and independent thought. As a result, a sort of psychic vacuum has been created. This state of affairs has lasted for centuries.

The influence of dogma on the human mind is peculiar. A patient may know that a certain medicine will cure his or her disease, yet will pray and make offerings to a certain deity. This is only due to a fear complex created by dogma. Or suppose an epidemic has broken out. As a rule, people should be very cautious in this situation. It is common sense that the food from the house of one affected by the epidemic should not be sent to anyone else's house. However, a pūjā [act of worship] is often performed in the patient's house, and the prasāda [offerings] is distributed to all the other houses in the neighbourhood. This is how the epidemic spreads!

Or, why are there so many god and goddesses? People know that they are all nonsense, yet they cannot think of going beyond the pale of dogma which lies like a dead weight on their minds.

In order to free human beings from this senseless attachment to the past born out of dogma, Pārthasārathi said, Klaevyam māsāmagam Pārtha – "O Pārtha [Arjuna], never encourage this sort of dogma, this weakness, this psychic inertness. Go ahead and do your duty."

This duty is to take all humanity to the path of well-being, to free them from bondage, and to place the leadership in the hands of those who follow the path of dharma – those who put the welfare of others above their own. Therefore Pārthasārathi's existence was diametrically opposed to Vishuddha Advaitavāda, a clear antithesis to upādhivāda. No relationship between them ever existed in the past, nor does exist in the present. Suffering humanity should accept Pārthasārathi as their ideal. They should not be expected to accept the visionary idealism of Máyāvāda, or the fantasies of upādhivāda, or any philosophical rigmarole. These things have no practical value in human life.

23 November 1980, Calcutta

Footnotes

(1) Traditionally sannyāsiis were only permitted to beg for alms at five houses. Mādhukarii vrtti: the "propensity of a honey-bee" is that it moves around collecting food, but does not try to save anything for the next day. –Eds.

Vraja Kṛṣṇa and Vishiṣṭádvaetaváda (Discourse 15)

There is very little difference, a limited difference, between matter and Consciousness. At some particular stages, at some special stages or strata of crudification of the mental body arising from Parama Puruṣa, matter comes into being. Thereafter, as a result of clash and cohesion within the material structure, citta [mind-stuff], subtle mind, etc., emerge. Later, due to the attraction of the Great and increasing subtilization, there arise jīvas, ranging from undeveloped to developed. In the modern world, humans are surely the most evolved creatures – that is, the creatures with the highest level of consciousness. On other planets also, there are creatures like human beings. Not only on other planets [of this solar system], but on other celestial bodies, there may be creatures like human beings, in some cases slightly more developed, in some cases slightly less developed. Whoever comes in the process of evolution, goes – Yah agacchati sah gacchati.

Human beings emerged on this earth about one million years ago. Perhaps some of you have seen the fossils of primitive human beings a few hundred thousand years old.⁽¹⁾ In outward appearance those primitive humans were not exactly the same as modern people; there was some difference. The humans of today have undergone a little change. Humans will remain on this planet for a little while longer, and they will undergo further change. On other planets and stars as well, the bodies of human-like beings have evolved in accordance with the particular amounts and ratios of the five fundamental factors in those places. Those amounts and ratios will not remain the same as they are now, either.

The intellectual expression depends to a great extent on the physical structure. If the head, that is, the cranium, is small, it cannot accommodate much intellect, because the brain in which the intellect resides must in turn be a little bigger. In primitive times, the dinosaurs, the brontosaurus, and the kaktesiyás had huge bodies but tiny brains. Some of you have seen the fossils of these animals.

Let me tell you a little story. Ishwar Chandra Vidyasagar of Bengal had a comparatively large head, which was the object of many a joke. Some people used to say appreciatively, “Without such a large head, how could one possess such a tremendous intellect?” Thus the more people advance, the more the body undergoes change. The greater the physical evolution, the more complex the physical structure becomes. The structure must necessarily become complex, because the body and mind are the vehicles of various thoughts and expressions of thoughts. A mind that wants to think of many things requires a developed brain, and a developed cranium (for the brain to reside in). Not only that, one also requires a nervous system capable of carrying the different thought-currents of the brain to different parts of the body. And besides the nervous system, there should be glands capable of thinking in a new way within a congenial structure. The presence of glands implies the secretion of hormones and that in turn presupposes the presence of various chemical substances in the body. Thus the human structure must become progressively more complex. Of all the structures of living beings on this planet, the human body is the most complex, for it has to act as the vehicle for a complex mind.

Nothing in this world is stationary; humans also do not remain stationary. This applies not only to our own planet, but to other celestial bodies as well. Everything will have to advance along the path of movement. Caraeveti, caraeveti [“March ahead, march ahead”] is the one watchword on the path of movement. No one has come to stay permanently in this world.

There are those who preach dogmas and say that whatever such-and-such mahápuruṣa said in such-and-such year must not be changed. Whatever that person said a thousand years

ago, or five thousand years ago, is the direct word of God, and that must prevail. No deviation is tolerated by them. These preachers of dogma are trying to impose their irrational and outdated doctrines on enlightened people, and thereby thwart the intellectual progress of humanity. However, their sinister attempts are bound to be frustrated. Perhaps dogma will succeed in landing some blows on the human mind, but ultimately those attempts will boomerang on them with redoubled energy and vigour, causing those dogmas not only to bend, but to break into pieces. Humanity has been advancing and will keep advancing in the future. Gradually the glandular structure will undergo further development, the hormone system will become more complex, the cranium will undergo changes in size, and so on. Through this natural process the human species will eventually become extinct on this planet and on others as well.

Whoever comes must also go. This is the inexorable law. The extinction of human beings from this planet should by no means leave anyone frustrated. The victorious humans who came to this planet long ago will move to other planets, towards a greater glory, a greater victory, a far greater enlightenment.

Controllers

The lower glands of the human body with their controlling points are controlled by the higher glands and their respective controlling points. So if the pituitary gland is well-developed, the lower glands will be equally well-developed and well-regulated. The pineal gland is the primary controller of all the other glands. The human body possesses fifty main glands, each having its own impact on the psychic sphere. Every gland works both internally and externally as well as in ten directions. $50 \times 2 \times 10 = 1000$. That is why the pineal gland, being the controller of one thousand *vrttis* [propensities], is called the *sahasrára cakra*.⁽²⁾ The controlling point of human sentimentality is the unit consciousness, the *átmá*, and all unit consciousnesses in this universe are controlled by the Supreme Consciousness from this pineal gland. The human body is a *yantra* [machine] – the hands, feet, etc., constitute the crude physical machine, while the various thought-waves are psychic machines. The glands are also psychic machines. All these are controlled by the pineal gland, and *Parama Puruśa* is the Supreme Controller of all.

The Foundation of the Controllers

And what foundation do these controllers stand upon? Certainly not the *Maháshúnya*. Neither the small comets and meteors nor the huge stars and nebulae are without a foundation, or shelter; everything has a shelter of its own. Life also requires a shelter, a base. Shelterlessness means total annihilation, but there is no such thing as total annihilation in the universe. There is evolution and there is metamorphosis, but no annihilation. For example, when you see a two-year-old baby after eight years, you find that the personality of the baby has died. But is it really dead? No, through evolution it has been transformed into the personality of a ten-year-old child. In this way, things evolve with the changes in time, space and person. So there cannot be nor is there any entity without a shelter. If there is any such entity, it means it is dead. As there is no such thing as total annihilation in this world, it follows that everything and everyone has a shelter.

The human pineal gland, which is the seat of the *jīvátma* [unit soul], can be described as the *Krśná* of the *jīvadeha* [microcosmic body]. The entity who controls all the created beings from the universal nucleus and around whom all the *jīvátma*'s dance is none other than *Krśná* Himself. Is that *Krśná* of the microcosmic body the same *Krśná* of the Macrocosmic body? Or is it some other entity connected with *Krśná* and revolving around the Macrocosmic Nucleus? Actually, the unit consciousness seated in the pineal gland of the microcosm is beyond any doubt a creation of the Macrocosm. But since it revolves around the Macrocosmic Nucleus, it must feel some attraction to it. Without attraction, it would have dissociated from the nucleus and disintegrated. Through this process of movement human beings, and for that matter all *jīvas* [along with the controlling structures in their bodies], attain their respective shelters. The cessation of movement would mean loss of shelter and consequent disintegration, otherwise described in the sacred

Vedas as mahatii vinaśti [total annihilation]. A person who is moving away from Parama Puruśa is heading towards total annihilation, towards mahatii vinaśti.

*Asúryáh náma te lokáh andhena tamasávrtaḥ;
Támste pretyábhigacchanti ye ke cátmahano janáh.*⁽³⁾

[Sunless and steeped in darkness are those worlds to which all will go who deny their own souls.]

All microcosms are moving around the Supreme Entity. Why? Because they are all attracted towards Parama Puruśa, knowingly or unknowingly. Some people say that they like to flatter others. It means that their minds are connected with flattery. Others say that they do not like to flatter others, but their minds are still connected to flattery. One may say aloud that one does not like flattery, but actually one does like it. Either way, the mind is associated with flattery. In exactly the same way, all organic and inorganic entities are revolving around Parama Puruśa.

*Sarvájīve sarvasamsthe brhante tasmin haṁso bhrámyate brahmacakre;
Prthagátmānaṁ preritáraṇca matvá juṣṭastatastenámrtatvameti.*

[All unit entities, all unit structures, revolve around the Nucleus Consciousness in the Cosmic Cycle of creation. This rotation of theirs will continue as long as they think that they are separate from their Creator. When they become one with the Nucleus, they will attain immortality.]

Knowingly or unknowingly everyone is moving around Him. Everyone is bound to move, otherwise they will lose their permanent shelter, they will dissociate from their permanent nucleus. This movement is a natural propensity born out of love for Parama Puruśa. Love for the Supreme is a natural propensity. Intelligent people develop their natural propensities through their sádhaná, their constant endeavour. The outlook of such people is called Rádhá bháva. But those who do not care to develop themselves drift away from the nucleus and move towards darkness. Their future is bleak.

Movement is the most important factor in this world. Whether you want to or not, you will have to move. If you do not want to move towards Parama Puruśa, then you will have to move towards annihilation. If you do not take the negative path, then you will move towards Parama Puruśa. The closer you move towards the Cosmic Nucleus through love, the greater you will become. Your whole being will be illumined with excellence, sweetness, and refined intellect; and thus moving, you will one day merge with Parama Puruśa. One day you emerged out of Parama Puruśa, you separated from Him, just as the earth came out of the sun (but did not go beyond the gravitational field of the sun); and now you continue to move around Him just as the earth moves around the sun.

Vishiśtádvaetaváda⁽⁴⁾

The fundamental difference between Vishiśtádvaetaváda and Vishuddha Advaetaváda is that Vishiśtádvaetaváda is qualified, or attributional. The difference lies in the fact that in Vishiśtádvaetaváda, the world has not been discarded as Máyá, and Parama Puruśa has been accepted as the nucleus of the universe. In Vishiśtádvaetaváda, Maháviśnúvada [the cult of the god Maháviśnú] is one of the more important doctrines.

I wish to avoid philosophical intricacies and will only discuss the important ideas. The fundamental idea behind Maháviśnúvada is that in the centre of the universe is seated [in the form of the god Maháviśnú] the Nucleus and Controller of the Cosmos. He is complete in all respects. He is full of all rasas [flows] – full of sweetness, full of valour. Sometimes He is bitter and sometimes He is sweet. Sometimes, just to save you from danger, He will fight or encourage

others to fight. According to Maháviśnúvāda, this Maháviśnú sometimes kills His enemies with His club, and sometimes forms a cakravyuha [encircling military formation] to trap them and return them to the right path; that is, he kills wrongdoers in order to give them a fresh start. But remember, His purpose is not the total annihilation of anyone. He is the very embodiment of softness, yet sends out His clarion call in a thundering voice. He is the one with the conch. He is Maháviśnú from whom hundreds of sparks fly outwards.

*Ugraṁ viiraṁ Maháviśnúṁ jvalantaṁ sarvatomukham;
Nrsiṁhaṁ bhīṣaṇaṁ bhadraṁ mrtyurmṛtyuṁ namámyaham.*

[I pay salutations to Him whose power is everywhere, to solve all problems; who is brave, all-pervading, full of energy, compassionate towards all beings; who is the supreme authority, fear-inspiring yet gentlemanly; who is the death of death.]

He is ugra [extreme in everything]. He is valiant. He is fiery, because it is from Him that all draw their energy and their inspiration for all actions, big or small. The countless jīvas are His spark-expressions. This is the central point of Maháviśnúvāda, which compares the jīvas to sparks emanating from Him. However, it is not stated that these sparks will necessarily return to Him. This is an argument against Maháviśnúvāda.

Some of the sparks may return to the original source, but many of them may not. Many sparks, upon jumping from the original fire, may come into contact with air and be extinguished. These extinguished sparks are transformed into carbon particles, minute coal particles, which in the wintertime condense into smog. That part of Maháviśnúvāda which likens Maháviśnú to a round mass of fire, from which the innumerable entities emerge, protected and inspired by Him, is acceptable. But that part which compares the unit entities to sparks is unacceptable, because sparks may not return to the original source. Such an illustration is not at all practical.

Now, what about my Vraja Kṛṣṇa? He calls one and all saying: "Come, come, come to Me. I am yours and you are Mine. You are not simply sparks which leap out of Me. You have come from Me and you will return to Me. You will never vanish like sparks in the void. Your future is not at all dark, it is resplendent. Your existence will merge in My effulgence, and thereby become all the more effulgent." This is Vraja Kṛṣṇa. Maháviśnúvāda has no relationship with Vraja Kṛṣṇa.

Neither has Vraja Kṛṣṇa any relationship with Viśiṣṭādvaitavāda, because any entity who comes into close proximity with Him becomes one with Him. Not only does a person's spiritual entity merge into Vraja Kṛṣṇa, but his or her whole entitative existence will dissolve into Him one day. It may not be today, it may be a hundred years hence, but the merger must occur. Nishidin bharasá rákhis, ore man habe-i habe.⁽⁵⁾ The greatest thing about Vraja Kṛṣṇa is that He instills into human beings a tremendous certainty and fills them with the happy promise of a noble and glorious future. He convinces people that they are not merely sparks coming out of fire. "You have come out of Me and you are moving around Me. You all love Me, knowingly or unknowingly."

*Tomárei yena bhála básiyáchi
Shata rúpe shata bár yuge yuge anibár.*

[I have loved You eternally in endless forms from age to age.]

The day that people come close to Vraja Kṛṣṇa, they are reminded of their past connection with Him. From deep in their memory, people realize that they had once been intimately related with Him: "My mind tells me that long, long ago I had a very close relationship with Him. I have been known to Him for ages. I somehow feel that He is my nearest relation."

Whatever philosophy may say, it is a fact that human beings – their bodies, minds and jīvātmás (which control the minds and bodies from the pineal gland) – are all, willingly or unwillingly, moving around Him.

Juṣṭastatastenámrtatvameti – “People attain immortality by His grace.” Humans may claim that whatever progress they make is due to their own efforts. This is true, no doubt, but humans gather the inspiration to make their efforts from Him. The first and last word is: “O Parama Puruṣa, I am waiting for You. Whatever You say, whatever You do, will be done.”

*Tomár rúpe mugdha ámi mugdha Tomár guṇe
Párglátáte base áchi Tomár nám shuṇe.*

[I am exceedingly charmed by Your beauty and by Your qualities, and I sit at the ferry ghat on the riverside, waiting for You.]

30 November 1980, Calcutta

Footnotes

- (1) Some fossils of primitive humans are to be found in the author’s Calcutta residence, Madhumálainṇa.
- (2) Sahasra means “thousand”. –Eds.
- (3) Íśa Upaniśad. –Eds.
- (4) Qualified Non-Dualism. –Eds.
- (5) “O mind, rest assured that it will happen one day.” (Rabindranath Tagore) –Eds.

Párthasárathi Krśńa and Vishiṣṭádvaetaváda (Discourse 16)

There are many people who dislike hero-worship, and then again, there are many people who only say that they dislike it, although they actually do like it. It is an ingrained human trait that generally people do not have sufficient courage to undertake those tasks that require courage. But if someone takes the lead courageously, then others will cooperate. When a brave person comes forward, other people become brave due to his or her example. This is also an ingrained human trait. That is why whenever a righteous person undertakes a noble cause, honest people willingly extend their unstinting cooperation to him or her. Hero-worship of this sort is quite natural. If anyone opposes this natural thing, it should be understood that he or she suffers from a fear complex and criticizes hero-worship just to hide it.

Hero-worship does not necessarily mean, however, that whatever a great person does should be blindly supported. As previously said, when a virtuous person courageously undertakes a noble cause, it is but natural that other people will extend their support. It is a natural human trait.

We see in Párthasárathi an expression of [the qualities that elicit] that trait in a powerful way. He was a true representative of the hopes and aspirations of good people, that is, of people devoted to the Lord. Who is that entity who fulfils the hopes and aspirations of devoted people, of righteous and virtuous people (the hopes and aspirations of virtuous people generally are virtuous and good)? It is Parama Puruṣa who does so. Párthasárathi stole the hearts and minds of people in the past and continues to do so today.

In my last discourse I was discussing Maháviśńuváda. I said that if the sparks coming out of the original fire merge again in their source it is not a matter of sorrow but a matter of joy. But if the sparks lose themselves forever in the yawning chasms of darkness, there cannot be any

greater sorrow. This getting lost forever is termed prañásha [total annihilation] in Sanskrit. They are lost forever and cannot return to the original source.

In Páthasárathi's teachings there is no mention whatsoever of this prañásha. Even regarding the most sinful people He said, Paritránáya sádhnám vinásháya ca duśkrtám ["(I have come) for the protection of the virtuous and the destruction of the wicked"]. Here He talks of vinásha [destruction], not prañásha. What is the meaning of vinásha? It means a vishiṣṭa [special] form of násha. And násha means change of form from an undeveloped form to a more developed one. In this process something is apparently destroyed, but actually is metamorphosed into something better. For example, the ugly silkworm, when it leaves its cocoon, is metamorphosed into a beautiful butterfly. The silkworm has not met its total annihilation but has simply undergone a change for the better. Vinásháya ca duśkrtám ["for the destruction of the wicked"]. Páthasárathi never looked upon anyone as His enemy or as an object of hatred, not even the most wicked people. However, if people were antisocial, if they harmed others and became a cause of immense terror, He destroyed them. Why does this destruction occur? Not to send them to eternal darkness but to destroy the Ravana⁽¹⁾ in them, so that they could acquire a better human form.

Although Páthasárathi takes drastic action against the sinful, they have nothing to fear, for He will arrange a better human form for them. He has clearly said,

*Paritránáya sádhnám vinásháya ca duśkrtám;
Dharmasamsthápanátháya sambhavámi yuge yuge.*⁽²⁾

[For the protection of the virtuous, the destruction of the wicked and the restoration of dharma, I incarnate Myself from age to age.]

Paritránáya sádhnám means "for the protection of the virtuous". First I will explain what the term sádhu really means. In popular Indian usage, sádhu means those persons who smear themselves with white ashes, keep locks of matted hair on their heads and wear white turbans and white clothes. The leader of a group of such sádhus is called a mohánta. Those who may or may not use coloured ashes (white, red, crimson, etc.), who wear either red or saffron turbans and clothes and who suffix their names with ánanda [bliss], are known as sannyásins [renunciants]. Sádhus on the other hand usually use the word dása [servant] together with their first name, such as Sumera Dása, Jiñána Dása, Ráma Dása, etc. Their Indian or international leader is known as mahámañdaleshvara, whereas the head of a small monastery is known as mathádhiisha. So these are the two broad classifications – sádhu and sannyásii. This classification is based upon outward appearance, external criteria.

What is the inner truth? The word sannyásii is derived sat + nyás + suffix nini, first case ending, singular number. Sannyásii means one who, out of noble intentions and benevolent outlook, has sacrificed his or her everything for the highest goal in life, Parama Puruṣa. The word sádhu can be interpreted in two ways, but in both cases the meaning is the same. The first interpretation is:

*Játasya hi jagati jantavah sádhujiivitáh;
Ye punarñeha jáyante sheśáh játharagardabháh.*

[The lives of those human beings who are sádhu (upright), and who are not born again, I call successful. The lives of the rest are no better than those of donkeys.]

It is a fact that not all human beings are righteous. Even though one possesses a human framework, one's demeanour, conduct and thought processes may be worse than those of an animal. Hence it is said that a person who has lived his or her life honestly, who has not harmed others to further his or her own interests, and has worked for the welfare of others in every way,

is a sádhu. He or she is not required to be reborn on this earth. He or she becomes one with Parama Puruśa after death, and the separate identity is lost in Parama Puruśa. In the Bengali literature of 1200 years ago it is mentioned, Je je ujubáte gelá anábáttá bhaelá soi. That is, "One who has followed the straight path of the suśumná canal⁽³⁾ upwards does not return." He or she becomes one with Parama Puruśa, losing his or her separate existence. To come down to a lower level of consciousness, it is necessary to maintain a separate existence. Just because one has a human form and just because one besmears one's body with ashes, wears white and uses the name Dása, it does not mean that one is a sádhu. Shiva made a pointed comment regarding such people: "Yes, these people no doubt have human bodies, but in their thoughts and behaviour they are not sádhu, not honest. Though I accept their mothers as humans, they themselves are donkeys, donkeys born out of human wombs." A true sádhu is a real spiritualist, a spiritually-evolved person.

You may wonder why Shiva has used such strong language. Being as vehemently opposed to injustice as Párthasárathi was, Shiva was the prototype of Párthasárathi. When one has to speak or fight against injustice, or take administrative action against it, one must not betray any weakness. One must denounce it in the strongest language, because only strong words can strike the right chord in the heart of a sinful person. This is the proper interpretation of sádhu.

Yes, Shiva was very stern in this regard. Those who preach meaningless, irrational dogmas and thereby enormously harm society, who crudify the human intellect, who do not leave any scope to think of anything other than mundane problems, who throttle the very freedom of thought, Shiva called Lokavyámohakárah. That is, "They infect society with a form of mental disease."

The second interpretation of sádhu is:

*Pránáh yathátmano 'bhiiśtah bhútánám api te tathá;
Átmaopamyena bhutánám dayám kurvanti sádhavah.*

"The life of every creature is as valuable to itself as one's own life is valuable to a human being: one who remembers this and shows kindness to all, is termed sádhu."

These are the interpretations of sádhu.

Párthasárathi says, Paritránáya sádhnám ["for the protection of sádhus"]. Some so-called moralists declare, "I don't do any wrong, so I'm a moralist. I do good to others, so I'm surely a sádhu." To this I will reply that they are not sádhus. Only that person who lives in constant God-awareness deserves to be called a sádhu, a spirituo-moralist. One who is not constantly absorbed in the thought of God cannot lead a moral life for any length of time – his or her morality may collapse at any moment. Perhaps one can resist the temptation to take a bribe of ten thousand rupees, but cannot resist the temptation of a million rupees. But not only will a person who is an ardent devotee of the Lord resist the temptation of a million rupees; if you offer that person the emperorship of the universe, the person will say, "No, the total worth of all this is far, far less than that of the Lord. I am not prepared to accept all these worthless things in exchange for Parama Puruśa."

You now understand that by merely smearing ashes on one's body one does not qualify to be a sádhu. In fact, one should keep such sádhus at arm's length, because if they cover their bodies with ashes to hide the filth deep within themselves, it means that a lot of such filth must have accumulated. One must be wary of them.

Trána means temporary relief from distress. Suppose there has been a great calamity such as a flood or famine which has inflicted immense suffering on the victims. The measures you take to alleviate the suffering of those in distress are called trána vyavasthá [relief activities]. For instance, you may visit an afflicted area and distribute ten thousand maunds [about forty thousand kilos] of flour among the people. You have done very commendable trána, but how long

will that flour last? Ten or twenty years? No, your stock will be exhausted within a week and again the necessity to start a relief operations will arise. This is tráña.

Paritráña is the kind of tráña whose beneficial effects continue to recur over an endless period of time.

Párthasárathi Krśña gave a permanent assurance to righteous people that He would protect them. He wanted to develop the way of life, the educational system and the economy of the society in such a way that all good people might find solutions for their mundane, supra-mundane and spiritual problems, and permanent relief from the three kinds of bondages [physical, mental and spiritual].

Vinásháya ca duśkrtám means "for the destruction of the wicked". Here "destruction" implies change of form. Change occurs, but this change is for the better: the previous form is replaced by a new one. Perhaps Ravana and Kansa were reborn as ideal devotees; their previous forms were replaced by better substitutes.

Who are duśkrtas [the wicked]? Those who cause harm to innocent people either out of self-interest or group-interest are called duśkrtas. Such antisocial people are a burden on a civilized society, a black spot on society. For such people there is only dehátmaváda and dehaparińámaváda [materialistic doctrines of Charvaka philosophy].

*Caturbhyoh khalu bhútebhyo caetanyamupajáyate;
Kińvádibhyah sametebhyah dravyebhyo madashaktivat.*⁽⁴⁾

There is a subtle substance which evolves out of matter at certain specific stages of evolution: the mind. It acts as the guiding force of human beings. According to materialistic philosophies, human life is purely matter-oriented. (This idea is called jađaváda in Sanskrit.) Those who uphold such gross materialism are also duśkrtas, for they go against the greater interests of humanity. Human beings must be wary of these people.

They teach people:

*Yávajjivet sukham jīvet násti mrtyuragocarah;
Bhasmiibhútasya dehasya punarágamanam kutah*

* * *

Yávajjivet sukham jīvet, rńam krtvá ghrtam pivet.

This in short is their philosophy: "You have only come to this world for a short span of time, so make the most of it: eat, drink and be merry, throwing all worries aside. Live a life of fun even if you go into debt, for who will pursue you after death to make you repay your debts?" This dangerous doctrine destroys all human sensibilities. It throws the cultural and spiritual values of life into the garbage and destroys the very future of humanity. This is gross materialism and those [[who]] support it, consciously or unconsciously, should be branded as duśkrtakáriis. Krśña promised to incarnate Himself for the destruction of these wicked people: not for their total annihilation, but to bring about a change in them for the better.

*Mlecchanivahanidhane karayasi karaválam
Dhúmaketumiva kimapi karálam;
Keshavadhrta Kalkishariirah jaya Jagadiisha hare.*

[You wielded your dreadful sword, blazing like a comet, in the destruction of the unrighteous. O Lord in the form of Kalki, O Supreme Entity, victory unto You.]

Those who oppose humanity, dharma and civilization, and who oppose those human expressions that convey the finest legacies of civilization, are called mlecchas in Sanskrit. "For the destruction of these mlecchas, O Lord, O Parama Puruśa, You manifest Yourself in this world, appearing as stern as thunder. To the wicked You appear like a dreadful comet, cruel, striking terror. O Lord, let me discover the sweetness even in Your fearsome Kalki form. I salute You again and again." This sort of interpretation is in conformity with the life of Pārthasārathi.

*Paritrāṇāya sādhuṇām vināśhāya ca duṣkrtām;
Dharmasamsthāpanārthāya sambhavāmi yuge yuge.*

What sometimes occurs to re-establish people in their true dharma, their natural dharma, their sanātana [eternal] dharma, their mánava [human] dharma, their Bhágavata dharma? At certain times mere discourses do not suffice; even collective efforts cannot do anything; even a great number of people uniting together and forming an organization fail to do anything. At such a time there will be many who speak, but few who listen and act.

*Shravaṇāyāpi bahubhīryo na labhyah shrīvanto 'pi bahavo yaṁ na viduḥ;
Āshcāryo vaktā kushalasya labdhāshcāryo jñātāḥ kushalānushiṣṭāḥ.*

[Many people never even get the chance to hear discourses about the Ātman. Of those who do hear, many cannot comprehend. Fewer still are those who can speak authoritatively on the subject, and even fewer those who can grasp the significance.]

"During such a serious crisis, Parama Puruśa Himself comes to this earth in the form of a great personality with the help of the five fundamental factors. He gives a tremendous push to human society and brings about a revolutionary change in the psychic world. For this purpose He incarnates Himself in the world again and again."⁽⁵⁾

Dharmasamsthāpanārthāya means "for the restoration of dharma to its proper place". Sthāpana means "to keep something in a particular place"; samsthāpana means "to keep it in its proper place". Obviously dharma has its rightful place. The decline of dharma means that it has fallen from its original place. Thus Dharmasamsthāpana means "the restoration of dharma to its pristine glory, to its proper place". Pārthasārathi Kṛṣṇa gives His assurance that He will come to this world to restore dharma to its proper place.

What is the meaning of yuga [sandhi]? Between any two epochs there is a transitional period. For instance, in history there was the Elizabethan Age, there was the Victorian Age, etc. One epoch is followed by another, in the psychic world as well as in the physical world. Suppose a society is moving in a particular direction with a certain philosophy: suddenly it receives a jolt from somewhere and stops, not knowing which way to go. Confused, it begins moving again in another direction. The transitional point between the two flows is called yuga sandhi. And each one of the particular flows of a society is known as an "epoch" in English, yuga in Sanskrit. One particular epoch ends and a new one follows. One set of ideas and values ends and a new set begins. At the transitional point, human beings become confused: they lose the ability to discriminate between dharma and adharma, what they should and what they should not do. At that moment, the advent of a great personality becomes an imperative necessity. Pārthasārathi came only to teach people what dharma is and what adharma is, what to do and what not to do, and which path would bring the highest fulfilment in their lives. He arrived at the right time, the transitional period in history; so He said, Sambhavāmi yuge yuge ["I incarnate Myself from age to age"].

Thus Pārthasārathi was the ideal upholder of the hopes and aspirations of the devotees. He drew all created beings close to Him. Those who did not come to Him He destroyed, to set them on the right path.

Thus Pārthasārathi has no relationship with Mahāviśṇuvāda. Mahāviśṇu sits in one place in the universe and does nothing [when some sparks become lost in the eternal darkness]. So

Maháviśnú cannot be compared with Párthasárathi. Párthasárathi is the very symbol of infinite life-force. He wants to take all with Him. He is the nearest and dearest of all. No one is insignificant, no one is negligible. He belongs to one and all. What Párthasárathi taught through His personal life cannot be explained or taught through Maháviśnúvāda.

7 December 1980, Calcutta

Footnotes

- (1) The mythological king of Lanka in the Rámáyāṇa, representing the forces of darkness. –Eds.
- (2) Bhagavad Gītā. –Eds.
- (3) The cakras [psycho-spiritual plexi] in the human body are all located along the suśumnā canal which passes through the length of the spinal column and extends up to the crown of the head. –Eds.
- (4) "Consciousness grows out of action and interaction among the four fundamental factors of matter, just as different components combine to produce the alcoholic effect of wine." (Cárvāka recognized four fundamental factors, not five. He did not recognize the ethereal factor.) –Eds.
- (5) Author's translation of Paritrāñāya shloka. –Trans.

Chapter 17

Namámi Krśñasundaram

Vraja Krśña and Dvaetavāda (Discourse 17)

Today I will say something about Vraja Krśña in the light of dvaetavāda [dualism]. Before we begin to analyse the topic at some length, one should form a very clear idea of what dvaetavāda is. This analysis should cover the entire period of history, from the prehistoric dawn to the historic age, and should include the science of Sanskrit phonetics.

Language develops as a result of adjustment between mental vibrations and the external vibrations of the manifested world. Changes occur in the external conditions of the world, but mental vibrations do not undergo much change. Mind controls the external world to a great extent, and the external world controls the mind.

Take for example the colour red. The colour is there in the external world. It has a physical vibration contained within light rays. Those vibrations strike the eyes, and the mind vibrates and dances in accordance with those vibrations.

All vibrations, all kinds of dance, produce sound. One sees the colour red in the external world. When that colour comes and strikes the eyes of a person of a particular area, of a particular natural environment, its vibration strikes the optical nerve, and thence the impact of the vibration falls on the mánasadeha [mental body]; and the mind then vibrates – but not only according to the ocular vibration, rather according to the sound vibration as well. When the mind dances on seeing the colour red, a sound vibration arises in the mind – tak, tak, tak, tak.⁽¹⁾ That is why we say táktake lál [scarlet red] in Bengali. Similarly, on seeing a white object, the mental sound vibration dhab, dhab, dhab occurs. Hence the Bengali expression dhabdhabe sádá [sparkling white].

From that dhab sound, that acoustic expression of the inner mind, a root verb came into being in Sanskrit, and from that root dhava, with the addition of the verb lá and the suffix dá, the word dhavala [white] was formed.

In pure Hindi, dhavala has become dhaolá; in Bengali, dhalá; and in Oriya, dhaará. This is the way in which words are formed.

When the mind moves in one direction, flowing towards a particular point, then the numerical concept regarding that point is termed eka [one]. Eka is common to all people, literate or illiterate, white or black. When all the ideas in the mind flow in a particular line and culminate at a particular point, then the numerical expression concerning that particular point is "one". In the very ancient Sanskrit of the Vedic age a finger was also called eka; two fingers were called dvi [two]. In old Latin it is dui, in later Latin tui, from which the English word "twin" has come. In the Austric language group there was no such word as "one" or "two". To demonstrate "one" they used to show one finger, and "two" would be two fingers; to indicate "five" they would show the whole hand. (The Persian equivalent of "five" is painj. The land where five rivers flow is "Painjáb" [Punjab]. The hand is called painjá because it has five fingers.) To demonstrate "ten" in the Austric languages the people used to show two hands; in the case of "fifteen", two hands and a foot; and in the case of "twenty", two hands and two feet. The ancient Austric word for the human body was kur, so the number represented by the human body possessing two hands and two feet became kuri, from which the modern Bengali word kuṛi is derived. Even today in some systems of counting, "twenty" is the highest number. That is why people say ek kuṛi ["one twenty"], du kuṛi ["two twenties"], tin kuṛi ["three twenties"], and so on, when bargaining in the market.

In the primary stage of civilization, people were only a little conscious of themselves and totally unconscious about other things. Later, when language emerged, when old Sanskrit and old Latin were widespread, people began to understand more about their existence. They realized, "I exist, and there must be a Creator, the Creator of all the things around me in the universe, who must also be watching me." These were the ideas that dawned upon the human mind. The primitive people thought, "There exists one 'I', and there also exists one entity who is guiding all entities. So there are two" – whether "two fingers" or dui or dvi or dua, etc. The notion that there are two entities was termed "dualism" in Latin, dvaetaváda in Sanskrit. There may or may not be more entities, but there are certainly two – I and my Lord. In the initial stage of philosophy only dualism existed. Sámkhya philosophy, which I have already discussed, is also dualism, because it is based on the notion that there is one Prakṛti and many puruṣas. This is the main contention of Sámkhya philosophy. So Sámkhya is also dualism. But in this school Puruṣa is not established in His full authority. It makes little difference whether He exists or not. But anyway, Sámkhya was covered fairly well earlier.

Now let us see how the world is viewed in the light of dvaetaváda. All unit beings realize that they exist. This does not require much effort: even an illiterate person is aware that he or she exists. If you ask a rustic fellow, "Hello, how are you?" he will reply "I am fine, thank you." That is, he knows that he exists. No one needs to be taught this. Everyone takes it for granted that they exist. If a great scholar of Vishuddha Advaitaváda attempts to explain to the same fellow that he does not exist, the rustic will most probably reply, "What nonsense! You're talking to me and yet telling me that I don't exist? Then who are you talking to?" Confusing ideas like this were propounded for many centuries. In the initial stage of philosophy people believed that there existed only the unit beings and their Lord. They could not understand the intricacies of philosophical queries. Philosophy had not yet come into being.

As far as human history can say, Maharshi Kapila was the propounder of the world's first school of philosophy, Sámkhya philosophy. As a result he was known as ádividván [the first scholar]. The people of that age did not possess an intellect subtle enough to probe deeply into things. Thus it would not be proper to find fault with them or condemn them in harsh language. They simply started moving towards Parama Puruṣa without possessing any philosophical knowledge about Him.

The extent of their belief was that one Entity is the cause of the universe and the one overseeing its smooth unfoldment. Their inner feeling was, "I must move towards the Master, the

Supreme Cause, who remains behind the curtain directing the entire performance. Whether I understand more than this or not makes no difference.” Dualistic philosophy is based on this inner understanding. No one has yet cared to analyse dualism in detail. The general tendency of dualism is to take it for granted that there are two entities, the devotee and the Lord.

The “Rádhá” concept is recognized by dualistic philosophy also. Therein it is said that the existential point of one’s *jiiva bháva* [microcosmic bearing], that is, one’s “I”-ness concentrated at a particular point, is *Rádhá bháva*. And the main nucleus of the vast entity who is guiding the universe is also a point. This point (the Supreme Controlling Nucleus) is the *Abhiiśta* of the first point (the unit being), and the first point (the unit being) is the *íśta* of this point (the Supreme Controlling Nucleus). *Íśta* and *Abhiiśta* mean almost the same thing; *abhi* means “all-pervasive”, therefore the *Abhiiśta* is the all-pervasive *Íśta* [Goal].

Jale hari sthale Hari anale anile Hari
Graha-tára-súrye Hari harimaya e trisaṁsár.

[Hari resides in both land and water. He is the wind and the fire. He exists in the stars, the planets and the sun. The three worlds are permeated by Him.]

When one conceives one’s *íśta* in this way, it is then called one’s *Ábhiiśta*. The microcosm, in the form of a point, moves towards the nuclear point of *Parama Puruśa*, with or without philosophical understanding of what it is doing. Where does this movement terminate? And what does it mean to say that the microcosm is a point? A point, as we know, has position but no magnitude. Unit beings have an individual existence or “I” feeling. “I am well-read, fabulously rich, and enjoy name, fame and prestige. I buy people with one hand and sell them with the other.” This is how people brag and boast about themselves. But their vain words merely revolve around a point having position but no magnitude, just like the point at the end of a pencil. *Parama Puruśa*, however, is *abhiiśta*, all-pervasive, self-illuminating. Whatever we can imagine and whatever we cannot imagine is *Parama Puruśa*. But the universal nucleus which controls the omnipresence of *Parama Puruśa* is also a point having position but no magnitude.

The *jiiva bháva*, when reduced to a point, is called *Rádhá*. That is, *Rádhá* represents the existential feeling of the microcosm. The microcosmic nucleus moves towards the Macrocosmic Nucleus not through knowledge or action, but through devotion. So why do people bother to cultivate knowledge or action? They do so to make their devotion more intense, not for any other reason. People do not eat pickles to fill the stomach, but only to whet their appetite so that they can enjoy their food more. Similarly, devotees cultivate knowledge and action not for their physical growth, but to acquire more strength to move along the path of devotion with greater acceleration. This movement towards *Parama Puruśa* is devotion, and the attainment is also devotion.

People advance towards *Parama Puruśa* by virtue of their devotion – the microcosmic point advances towards the nuclear point of *Parama Puruśa*. The closer it gets, the more it realizes the proximity of the Macrocosmic Nucleus and the more change occurs in the nature of the point. Suppose a drop of water is advancing towards the sun. The more it advances, the more it gets converted into vapour, and when it attains the closest proximity to the sun, it becomes simply a round ball of fire. Or still better to take the case of a piece of iron. When it is quite close to the sun it loses its solidity and is converted into molten iron. When it moves even closer, it changes from molten iron into vapourized iron, gaseous iron. And when it reaches its closest proximity to the sun it becomes one with the sun, turning into a round ball of fire. Its identity separate from the sun can no longer be found even if one beats one’s head against the wall trying.

Thus in the process of movement the more the microcosmic point advances towards the Macrocosmic point, the more it imbibes the qualities of the Macrocosm. In the beginning the microcosmic point possess only microcosmic qualities. It is only a *sádhaka*, only a *Rádhá*. One who does *áráadhaná* or constant Cosmic ideation is called “*Rádhá*”. The more a *sádhaka* advances, the

more his or her qualities change. When in the process one comes into close proximity with the Macrocosmic nucleus, one loses one's original qualities and acquires the qualities of the object of ideation. Mádhava Mádhava anukhana sunri Sundarii Mádhava bhelii ["Rádhiká (Rádhá) while constantly remembering Mádhava (Kṛṣṇá) became Mádhava Himself"]. Vidyapati says that while thinking of Kṛṣṇa, Rádhá was so radically changed inwardly that her entire mind become transformed into Kṛṣṇa. When the microcosmic point comes in close proximity to the Macrocosmic nucleus there can no longer remain two points – they merge into one. The jiiva merges with Kṛṣṇa. Thus ultimately there can be no duality – it simply cannot survive.

There are many who argue, "I exist and my Lord also exists. I don't want to merge with my Lord, but prefer to remain near Him and enjoy His bliss." They say,

*Ciinii hate cái ná re man,
Ciini khete bhálobási.*

"I don't want to become sugar; I want to eat it." "I" and "sugar" – there are two entities. "I" and "my Parama Puruśa". "I shall remain near Him and serve Him. I will feel waves of joy on listening to stories about Him."

Dualists make a serious and dangerous mistake. If one remains close to Him for a long time, one's individual existence is bound to be lost – the unit being will become one with Parama Puruśa whether it likes it or not. When you have a strong desire to eat sugar, your mind becomes associated with the sugar. You are so determined to enjoy the sweet taste that if someone speaks to you, you do not reply. You are not even concerned about the colour of the sugar: your mind is focused only on eating it. As all your psychic energy and psychic propensities rush towards a single entity, you succeed in tasting it. Even then, two entities are present – yourself and the taste of sugar. But when you swallow it there are no longer two entities – the two become one. Similarly, when one moves towards Parama Puruśa, accepting Him as one's sugar, one loses one's existence and becomes one with Him.

1 + 1 = 2. This is the first stage. 1 + 1 = 1. This is the second stage. 1 + 1 = "What? I do not know." This is the final stage.

Some devotees are dualists out of ignorance and say, "O Lord, You are sandalwood and I am water." (Unless sandalwood is put into water it does not give off a strong scent.) It is a wonderful image. The jiiva bháva is concentrated in the múládhára cakra, and Shiva or Parama Puruśa resides in the controlling point of the pineal gland. Now if we compare Parama Puruśa to a condensed form of sandalwood paste and the jiiva bháva at the múládhára cakra to water, then the more the water flows towards the sandalwood through the suśumná canal, the more it imbibes the qualities of the sandalwood, thereby losing its original characteristics. When in this process it reaches the controlling point of the pineal gland it completely loses its original characteristics and assumes those of the sandalwood. Then there remains only one entity: the sandalwood. The water is absorbed into the sandalwood and lost forever. When, in the process of making itself more pure and holy than the sandalwood, it comes close to the sandalwood, first you will see that it will become like the sandalwood. Then, when it comes still closer, you will see that it has become simply sandalwood. Then you will see that it and the sandalwood have become one. Similarly, when the jiiva bháva approaches close to the Lord, it is no longer "You exist, O Lord, and I also exist," but "You exist, O Lord, only You exist."

Thus in the final stage of spiritual elevation dualism cannot survive. Even if someone says that he or she loves to eat sugar, still dualism cannot survive. That is why one should never think, "Parama Puruśa is so vast and I am only an ordinary human being." This is almost blasphemy. A drop of water in the ocean is small, no doubt, but it resides within the depths of the mighty ocean. Similarly, a human being may be but an ordinary mortal, but he or she has the capacity to become one with Parama Puruśa. When one draws close to Parama Puruśa, one merges in Him whether one likes it or not.

Vraja Kṛṣṇa is that sort of nucleus, attracting all to Himself. He casts a loving smile at His devotees and says, "Come to Me, don't stay away. Why are you hiding? Come, come to Me." The more jīvas advance towards Him, the more they feel the greatness of Parama Puruṣa, and the more their lives and minds become enveloped by His greatness. When sādhakas reach the saḥāsrāra cakra, this close association is converted into absorption, and they are no longer able to maintain their separate existence. In this universe Parama Puruṣa is one, not two. When the jīvas come to Him they cannot remain many, but become one. That is why those who are true devotees, the genuine yogis, the real practitioners of yoga, are bound in love and fellowship to one another.

I also trust and believe that whatever Pārthasārathi wanted to do and whatever Vraja Kṛṣṇa desired, sādhakas will certainly accomplish in close collaboration with Him. You will bring about a radical change in the social order so that each individual can find ample scope for physical, mental and spiritual evolution. Remove the sorrow and suffering of exploited humanity; wipe the tears from their eyes. Build an ideal human society based on dharma. Let this be the sole mission of your life.

14 December 1980, Calcutta

Footnotes

(1) For a person from a different area or natural environment, the sound vibration might be different. –Eds.

Pārthasārathi Kṛṣṇa and Dvaetavāda (Discourse 18)

Now let us analyse whether the actions and observations of Pārthasārathi Kṛṣṇa, Kṛṣṇa the king, have any relation to dvaetavāda. In my previous discourse I thoroughly analysed the concept of dvaetavāda. Generally there are three ways to ascertain the views of great personalities: first, by what they said; secondly, by what they did, even though they may not have said anything; and thirdly, even though they may not have said or done anything, by what they did not say – one way or the other – on a particular issue. In analysing Pārthasārathi Kṛṣṇa in the light of the dvaetavāda, we should first find out what he has said in this regard. He once said:

*Sarvadharmān parityajya Māmekam śharaṇam vraja;
Aham tvām sarvapāpebhyo mokṣayiṣyāmi māśhucāḥ.*⁽¹⁾

[Set aside all other dharmas and take shelter in Me alone; I will save you from all sin, have no fear about that.]

According to Pārthasārathi, the highest dharma in human life is to take shelter in the Supreme. In Sanskrit there are many near synonyms for the verb cal (to move): car, at, vraja, etc. Calati means "to move in a natural way"; carati means "to move while eating"; atati means "to travel while learning something" (paryāṭaka, derived from the prefix pari + the root verb at, means "a world traveller who moves from place to place in search of knowledge"). The verb vrajati means "to move while enjoying spiritual bliss".

Here Pārthasārathi says Sarvadharmān parityajya ["Set aside all other dharmas"]. What is the meaning of dharma? It means "property" or "characteristic". Jīvas maintain their existence through the expression of their inner characteristics in different spheres of creation. Every object

in the universe has its own inherent characteristic: the characteristic of water is to make things wet, and that of fire is to burn. Centring around this fundamental characteristic, there are many secondary characteristics. For example, fire burns, but it does not burn the entirety of an object in the same way. It may burn one part of an object thoroughly and another part only partially. These different stages of burning are the secondary characteristics of the primary characteristic of fire, to burn. Water also has a number of secondary characteristics, and the collection of all these secondary characteristics is known as its dharma. To illustrate, when people eat, they do not mix all their food together and gulp it down voraciously, but follow a system of eating. For example, they may first eat bitter items, then semi-bitter ones, then sour ones, and finally sweet things. Sweets come at the end. The entire action of taking different items of food is called eating.

All dharmas have upadharms [secondary characteristics]. Human life is no exception. For example, to provide for your family you require some sort of employment – be it agriculture, trading or business – you have to keep the house clean, feed everyone, and so on. These are the secondary characteristics included within the fundamental human dharma. What normally happens in human life? People get caught up in the secondary characteristics. For instance, when eating delicious food people often say “How good it tastes! But if it only had a bit more spice in it, then it would taste even better.” Being engrossed in the secondary dharma, people all too easily deviate from their main dharma. In ancient India, the usual custom was to offer a part of one’s meal to God before eating it. The spirit was, “May I remember You with every bit of food.” In Ananda Marga there is a system of applying guru mantra before commencing any action. The psycho-philosophy behind guru mantra is to transform the secondary dharma into the primary dharma at the psychic level. If this were not done then one’s secondary dharma would predominate. Much precious time is wasted by those who follow their secondary dharmas.

Páthasáráthi Kṛṣṇa exhorted the people unambiguously: “Give up secondary dharmas and accept Me as your supreme goal. Do not let your mind be diverted to those countless secondary dharmas, but concentrate it on the fundamental primary dharma. Only then will every moment of your life be properly utilized.” Now, what is this primary dharma? Páthasáráthi declared, Mámekaṁ sharaṇaṁ vraja [“take shelter in Me alone”]. Earlier I said that vraja means to move with Cosmic ideation in a state of bliss.

The movement of human beings in this universe is not movement for movement’s sake, but is comparable to a vraja parikramá [joyous pilgrimage]. No one moves even one step without any purpose. What does vraja parikramá signify? We all know that just as the historical Kṛṣṇa lived in the Vrindavana of this world, our spiritual Kṛṣṇa lives in the Vrindavana of our heart. He is the nucleus around which individuals move. That is why Páthasáráthi says Mámekaṁ sharaṇaṁ vraja. Do not run after name, power, position or wealth. Try to become one with Parama Puruṣa.

I have already said that when the jīva tattva or Rádhá tattva comes within Kṛṣṇa’s closest proximity, two separate entities cannot remain – they will fuse and become one. Then what is the meaning of ekam [one]? When all the propensities of your psychic body coincide at one point, then those pointed propensities are called ekam. Whenever we talk of something in terms of ekam it implies that all propensities have become one-pointed. “1” is a numeral – the first, the greatest and the smallest numeral. It is the smallest because there is no numeral smaller than “1”. The only thing smaller than one is zero, but that is something which has no existence. And it is the greatest numeral, because when One is accepted as the goal of life, it becomes the most significant numeral for all human existence. In the absence of primary dharma, all secondary dharmas such as eating, drinking, walking and talking are meaningless – they have no real existence. Similarly, a zero without a preceding digit has no value. But when “1” precedes zero the latter acquires some significance. When zero joins with “1” it becomes ten. In the same way, when you first follow your fundamental dharma and then carry out your worldly duties, upadharms, accordingly life carries some value. If the main dharma, that is, the supreme One, is forgotten, then no amount of worldly duty can make one’s life glorious. When One (1) is absent, then the addition of any number of zeros carries no value.

*Rám nám ek aunk hyáy, sab sádhan hyáy shunya;
Aunk viná kuch hát nahi aunk rahe dash guña.*

In the couplet the name of Rama is symbolized by the number one and the microcosmic endeavour is symbolized by zero.

So when we add a zero to "1", the value is increased ten times, although zero has no value of its own; it only acquires a certain value when it exists beside the numeral "1". Therefore Párthasárathi says, Mámekaṁ sharaṇaṁ vraja – "Know Me as the Supreme One and seek shelter in Me." When the microcosmic point merges with the Macrocosmic point, then two entities no longer exist – there is only one entity. From Párthasárathi's statement we understand that He is not a dualist in essence. He wants to accept all as His own, to absorb all in Himself.

Why does he say vraja and not cala or gaccha [near synonyms]? Because when you move towards Parama Puruṣa, you move in joy. As this movement of yours is a blissful one, it is called vraja parikramá. "When you are totally absorbed in the Supreme while discharging your worldly duties, you will surely come to Me. When your life revolves around the Supreme, your every action will shine with divine effulgence." Thus said Lord Kṛṣṇa to His disciples.

The second part of Párthasárathi's statement, ahaṁ tvám sarvapápebhyo mokṣayiṣyámi máshucah ["I will save you from all sin, have no fear about that"], is much clearer and more direct. How should we distinguish between puṇya [virtue] and pápa [vice]? Pápa has been used in the Sanskrit shloka. Pápa means "to do that which should not be done". For instance, stealing is pápa, telling lies is pápa. In addition to pápa, there is another word – pratyaváya. Pratyaváya means "not to do what should be done". For instance, parents should educate their children. If they do not, they are said to have committed pratyaváya. In some countries, parents are responsible for arranging the marriage of their daughters who are of suitable age. If they do not, they are said to have committed pratyaváya. In common parlance, pápa means both pápa and pratyaváya. The common word pátaḥ [sin] thus has two branches – pápa and pratyaváya.

We should remember one more thing here. Microcosms, as they move through various kinds of physical and psycho-physical clash on the path of pratisaiṅcara, are assailed by pápa and pratyaváya. This leaves an imprint on their minds. This imprint is not the mind's true nature but merely an external covering. If one chews betel, then one's lips become reddish temporarily, but when washes one's lips afterwards the red colour disappears. Similarly, when human beings fall into pápa or pratyaváya through their bad actions or their inaction, an impression is left upon their minds. But later, when they draw close to Parama Puruṣa by virtue of spiritual sádhaná, that impression of pápa or pratyaváya disappears.

Some people think that since they have become so sinful, there is no hope for them in the future. A great devotee of Chaitanya Mahaprabhu, Subuddhi Roy, thought that he had committed many sins in his life. He thought that the only way to atone for his sins was to commit suicide by throwing himself in the Ganges. Mahaprabhu caught his arms and pulled him out, saying, "No, no, no – why should you commit a sin like this?"

*Prabhu kay ihá haete yáha Vrindávan;
Nirantara Kṛṣṇa nám kara saṁkiirtana.
Ek náma-veshe tomár páp dúre yábe;
Ár nám laete Kṛṣṇa-cáraṇ páibe.*

[Instead of committing suicide go to Vrindavana and do the saṁkiirtana of Lord Kṛṣṇa unceasingly. By uttering the name of the Lord even once you will be purged of your sins, and when you repeat His name you will attain His holy feet.]

Subuddhi Roy asked, "Where is the road to Vrindavana? Alas, I am too great a sinner. How can I go to Vrindavana?"

Mahaprabhu replied, "Vrindavana is in your mind. Go deep into your mind." Even though the jīvatmā may be assailed by bad deeds, its original nature is never distorted; it only gets a little soiled, a bit covered. In that state the jīvatmā is called pápopahata caetanya [consciousness assailed by sin]. And when influenced by good deeds, it is called puñyopahata caetanya [consciousness affected by virtue]. Actually the words pápátmā and puñyátmā [soul affected by sin or by virtue] are both incorrect. The soul never commits a sin, it never becomes sinful, nor does it ever become virtuous. It remains deathless and undecaying in its original state. But it does receive an impression.

What is this impression like? Suppose you place a large red rose in front of a clear mirror. If you look at the mirror, what do you see? A red rose. From a distance, one may say that the mirror is red, but is it actually so? No, the mirror is not red, but only appears to be red, coloured by the reflection of the red rose. In the same way, the human soul is also apparently coloured by virtue or vice. Whenever the soul comes in contact with any action, any psychic thought-wave, or any mental feeling, it is apparently affected, but not actually affected, just as the mirror is not actually coloured red. This is how this pápopahata caetanya and puñyopahata caetanya are created, due to the effect of sinful or virtuous deeds and thoughts.

When jīvas approach Parama Puruṣa (Sarvadharmān parityajya Māmekam śharaṇam vraja), the impressions caused by their good or bad thoughts and actions become more distinct and are gradually expelled from the mind. The colours of worldly deeds, good or bad, cannot affect Parama Puruṣa. In Parama Puruṣa's proximity there remains only His reflection. When reflected images, merge into the original substance the images cease to exist. Likewise, when the reflected images of jīvatmās merge with Parama Puruṣa, there remains only one, only Parama Puruṣa. That is why He says, "Accept Me alone, not My reflections, and I will liberate you from all sins. Do not worry."

Māshuca – "Do not worry in the least. I am here for you. I will do everything for you. Only come to Me." This is not the statement of a dvaetavādi [dualist]. It is the statement of an advaetavādi [non-dualist] who admits the relative existence of the jīvas in the initial stage, and in the final stage assimilates them into His vast Cosmic body. This great assurance given by Pārthasārathi to the jīvas is invaluable: something beyond human description. Herein lies the greatest charm, the greatest attraction, of the personality of Pārthasārathi. It is totally pointless to analyse Pārthasārathi in the light of dvaetavāda. He was never a dvaetavādii.

21 December 1980, Calcutta

Footnotes

(1) Bhagavad Gītā. –Eds.

Vraja Kṛṣṇa and Dvaetadvaetavāda (Discourse 19)

In dvaetādvaetavāda (dualistic non-dualism) first there is dvaeta and then there is advaeta. (The words are conjoined according to the principle of supsupeti samāsa in Sanskrit grammar.) That is, what was dualism in the initial stage is transformed into non-dualism at a later stage. This being so, I will discuss how Vraja Kṛṣṇa's activities and behaviour are consistent with or different from dvaetādvaetavāda. Because in this regard, what He did in the practical field is far more significant than what He said.

According to dvaetádvaetaváda, in the initial stage jīvas are different from Parama Puruśa, thinking themselves to be separate entities (and in fact they are); but in the final stage, by virtue of sādhaná, the irresistible attraction of the Great, and the unconditional grace of Parama Puruśa, they come into close proximity with Parama Puruśa and become one with Him. In the beginning they were two, but in the end they become one. When sugar and sand are mixed together they still maintain their separate identities; they are said to be united but not unified. But when sugar and water are mixed together they become syrup, thus losing their separate identities. In this case they have not been united but unified: two entities have been fused into one. In dvaetádvaetaváda, the jīva and Parama Puruśa become one after unification.

Some people may raise the question whether this unification is like that of sugar and sand or like that of sugar and water. It is a pertinent question, and although a complicated one philosophically, can be answered in a simple way. The original propounders of this doctrine did not advance any easy analogy like the one of sugar and water and sugar and sand. Had they done so it would have landed them in great difficulty.

There is a certain doctrine which contends that the merger of jīva and Parama Puruśa is like a mixture of sugar and sand; for they become one but not exactly the same. This sort of philosophical doctrine is known as acintya bhedábhedaváda. According to its propounders, it is beyond human comprehension to know what sort of unification takes place. Other doctrines claim that the two become completely unified just like sugar and water. We can call these two analogies as sharkará-báluka [sugar and sand] and sharkará-jalam [sugar and water]. Sometimes very complex ideas can be easily understood with the help of simple analogies.

The concept of Vraja Krśṇa involves the question of dualism in the beginning and non-dualism in the end. Is merger in Him like sugar and sand or like sugar and water? Actually, before asking this question a much more significant question should be asked: if jīvas are dualists in the beginning and non-dualists in the end, where did they originate from? Some people say that Parama Puruśa picked up a handful of dust and scattered it around, and thus the world was created. I am not at all persuaded by this simplistic metaphysical proposition. My question to them is: Where did Parama Puruśa acquire that handful of dust? In dvaetádvaetaváda the question of the jīvas' origin remains unanswered. This is one of its basic flaws.

Násato vidyate bhávo nábhávo vidyate satah – "Something cannot come out of nothing. Again, something or other comes out of something: that is, something comes out of something and nothing comes out of nothing." The jīva is an entity and, as I have said earlier, an entity whose existence cannot be altogether denied. No matter how much we deny the existence of the world, we cannot make it non-existent. Jagadapi satyam ápekśikam – "The world is a relative truth," and thus your physical body which exists in this relative world is also a relative truth. To exist in this relative world one requires food, clothing, shelter, education, medical treatment and other necessities of life. One cannot completely ignore these basic necessities. Ironically, those exponents of philosophy who have declared that this world is mere illusion or Máyá have constructed various temples and monasteries in different parts of India. If the world is nothing but Máyá then where is the necessity of all these temples and monasteries? There are clear contradictions between what such people preach and what they practise. Intelligent people, honest people, would never say anything self-contradictory. So the fundamental mistake of dvaetádvaetaváda is that it is mysteriously silent about the origin of the jīvas. Ramprasad, a famous mystic poet of Bengal, has given a beautiful answer to this question.

*Prasád bale – yá chili bhái táí habi re nidenkále;
Yeman jaler vimba jalei uday, jal haye se misháy jale.*

[Prasad says that you will be the same in the end as you were in the beginning. Just as a water bubble arises from water and the next moment dissolves back into the water, similarly the jīva comes out of Parama Puruśa and ultimately returns to Parama Puruśa.]

This is a deep philosophical idea expressed in very simple and lucid language. It is interesting to note that although the propounders of dvaetádvaetaváda do not mention where the jīvas come from, they do inform us that they merge into Parama Puruśa. I cannot understand why they avoid the question of the origin of the jīvas. I am in favour of saying things in clear, concise and conclusive terms. Frankly speaking, I dislike this sort of hush-hush mentality. It implies that there are some defects somewhere.

One thing more has to be said in this regard. Although the jīvas are apparently small entities, they are part of the Infinite and as such have an element of infinity within. Their expressions and movements are not strictly limited to their physical existence. Regarding the divine nature of the jīvas, Rabindranath Tagore has said in one of his poems:

*Ámi ye rúper padme karechi arúp madhu pán,
Duhkher vakśer mājhe ánander peyechi sandhán.
Ananta maner vánhii shunechi antare
Dekhechi jyotir path shúnyamay ándhar prántare,
Nahi ámi vidhir brhat parihás
Asiim aeshvarya diye racita mahat sarvanásh.*

[From the lotus of beauteous forms I have drunk the nectar of the formless,
In the depths of misery I have discovered infinite bliss.
I have listened to the message of the infinite silence,
I have seen the path of effulgence in the dark endless void.
Although a mere microcosm I am not just a joke of Providence
Surrounded by limitless Macrocosmic wealth, yet ending in the Great Annihilation.]

It is not proper to remain silent about the source of this endless microcosmic expression. Neither is it proper to remain ambiguous about the jīvas' final destination. One cannot escape these realities by resorting to philosophical rigmarole. It would be a great blunder to underestimate the immense potential lying latent within the jīvas.

I have already said that to say that all jīvas have come out of nothing is incorrect, as something cannot come out of nothing, nor indeed can nothing come out of something. Something which exists will continue to exist, though undergoing metamorphosis. Similarly, that which does not really exist can never have an expression. All of you feel that you are carrying some life-force in you, the warmth of life. You feel that you have a mind, and so many feelings and sentiments, hopes and aspirations, pains and pleasures – so many susceptibilities and sensibilities. If someone denies this, will you accept it? Certainly not. These are not burdens, but the bliss of joyful living. You are voluntarily carrying these burdens because they give you joy. It is a major point and it is left unanswered in dvaetádvaetaváda. The value of humanity goes unrecognized in this philosophy.

Next comes the question of advaeta. Advaeta is the logical conclusion of dvaeta. The entity which has been flowing from the infinite void to the infinite void can never terminate in a state of crudity. It is bound to merge in Parama Puruśa, the embodiment of bliss – there can be no other imaginable destination. Thus the jīva and Shiva cannot maintain their separate existences, as sugar and sand do, but will become unified like sugar and water. An ordinary jīva can become extraordinary by virtue of sádhaná, karma [selfless action], intellect and benevolence. When such highly-evolved individuals merge with Parama Puruśa, they render the Macrocosmic existence even more meaningful and significant. A small drop of the essence of the screw-pine flower can add scent to a hundred drops of water. The absorption of these evolved jīvas into Parama Puruśa adds to the charm of Parama Puruśa. Thus the unification of the jīva with Parama Puruśa is not like that of sugar and sand, but sugar and water.

Now, let us analyse the life and personality of Vraja Kṛṣṇa in His infancy. Vraja Kṛṣṇa was born in Kansa's prison on a night shaken with heavy rains and fearsome thunderclaps, signifying the providential decree that the forces of wickedness represented by Kansa would be struck down. It was a part of the divine strategy to eliminate the tyrannical Kansa. How else could one account for the fact that one of Kansa's intelligence agents opened the jail gates? And that the people of Gokula fell asleep, thus facilitating the safe escape of the baby Kṛṣṇa? At least some people should have remained awake – but in that case, the historic exchange of children would not have taken place.

These small incidents in the life of Vraja Kṛṣṇa are the precursors of a major event that was yet to come. Why did the child Kṛṣṇa kill Putana? She was a member of the intelligence department. Female employees of the intelligence branch were called *viśa kanyā*⁽¹⁾ because they were required to carry a ring containing a small amount of poison. If caught by the enemy, they were supposed to commit suicide, as there was a strong possibility that they might divulge many secrets under torture. Putana was one such female intelligence agent employed by Kansa, king of Mathura. Vakasura and Aghasura were both *gahapuruṣas*, male agents. Kṛṣṇa had no intention to go to Vakasura and Aghasura and kill them; His humanitarian feelings forbade this.

Putana had only become Kansa's intelligence agent as a means of livelihood. She certainly did not adopt this profession out of love for Kansa! Aghasura and Vakasura as well had only adopted this profession as a means of livelihood. Rulers change as do the allegiances of the intelligence people. People who had sung songs of praise for one king could be later found criticizing the same king and eulogizing the new one. Obviously they had no ideology of their own. Kṛṣṇa did not plan to go to them and kill them, but He was obliged to strike back in self-defense when they made an attempt on His life.

He could easily have killed *Pútanā Rákṣasī*⁽²⁾ with his dagger or strangled her, but He did not. Putana attempted to suckle Kṛṣṇa after applying poison to her breast, but Kṛṣṇa bit her breast sharply, and the poison got into her bloodstream, and she died. Even while killing her, Kṛṣṇa showed great human consideration. Killing her was a last resort – had he sucked milk from her breast, He would have swallowed the poison, so He bit her instead in self-defense. Kṛṣṇa showed equal consideration before killing Vakasura and Aghasura. All these events in Kṛṣṇa's life indicate that He was a great humanist. They also show that in the initial stage He recognized *dvaetavāda* to some extent.⁽³⁾

Jiivas emerge from *Parama Puruṣa*, and eventually return to His supreme beatific stance. Putana, Vakasura and Aghasura also emerged from *Parama Puruṣa* in the same way. They were also *dvaeta jiivas* [dualistic beings]. Had they [as dualistic beings] practised *sādhana*, they would certainly have merged with *Parama Puruṣa*, but instead they took a different path, the negative path – they wanted to destroy the very nucleus of the universe, Lord Kṛṣṇa, the greatest treasure of humanity. Vraja Kṛṣṇa had to kill them as a last resort. He did not kill them for the sake of killing, but to counteract their evil tendency to destroy human solidarity. He was a fiery personality of human civilization, of human society. If people move too close to a fire without wearing adequate protection, they burn to ashes. That was the fate of those three. Had He looked upon them as mere dualistic beings, from a dualistic perspective, then He would have kept them away, but that He did not do. He did not want to treat any human being as a mere dualist would have.

At a later stage of Vraja Kṛṣṇa's life, we notice that His devotees were not well-versed in classical lore, did not have a deep knowledge of Sanskrit, and did not possess high academic qualifications. However, they had one rare quality – their *dvaeta sattā* [dualistic existence], the dualism that originates from *Parama Puruṣa*. After coming in contact with Kṛṣṇa they started to move towards *advaita*; they were moving towards oneness with Him. Let us see whether their merger with Him was like a mixture of sugar and sand or sugar and water.

What does practical experience suggest? Vraja Kṛṣṇa had identified Himself with them to such an extent that it was almost impossible to distinguish Him from them. Yet He was the

nucleus, the central figure, the fiery personality, the kaosthubhamañi [the jewel of jewels], having its place of honour at the centre of the ornament. How does this spirit of dualism survive? It survives as long as there remains more than one mental object. If you take the entire universe as your object and not any finite mundane thing, you will become one with Parama Puruśa in that very instant. However, if you accept something small as your object, then individuality asserts itself and you feel that you are Tom, Dick or Harry. It is due to mental objects that bondage occurs in the human mind, and it these bondages which create the feeling of dualism and keep the individual separated from Parama Puruśa. Mental objects vary from person to person – one's mental object may be very expansive, leading him or her towards Parama Puruśa; another's may be very limiting, taking him or her away from Parama Puruśa. The person whose mental object is so vast that he or she says, "O Parama Puruśa, only You exist. You are my everything; I have nothing of my own," attains oneness with Him.

Any object which creates bondage in the mind has its own particular colour. In those early days people used silver coins. While thinking of those silver coins, their minds would be coloured silver. Today, people's minds are coloured by the thought of paper currency. When someone thinks of an iron safe, one's mental object becomes the iron safe. When someone goes to the bank to deposit money, the bank's signboard becomes his or her mental object. Suppose a person has a hundred thousand rupees of black money and thinks, "What shall I do with this black money? I know, I'll bury it for some time and then invest it in a business." All such things become a person's mental objects, one by one. The mind always takes something as its object, each object having its specific colour. The significance of the Dol Līlā, the Spring Festival, is to surrender all one's mental colour to Parama Puruśa, and thus free oneself from the bondage of colour.

Vraja Kṛṣṇa gave due recognition to this process, saying, "Give your mental colours to Me and become one with Me." What does this mean? Does this merger resemble a mixture of sugar and sand or of sugar and water? Certainly, it was like a mixture of sugar and water. Vraja Kṛṣṇa demonstrated in His personal life that if one takes a dualistic attitude and enormously harms the collective interest, something has to be done to counteract it. Annihilation is not the goal here, but to extract the poison from the snake's fangs. Moreover it is a fact that no matter how sinful or wicked one might be, if one surrenders one's mental colour, be it black, yellow, red, etc., to Parama Puruśa by saying Tava dravyaṁ Govinda Tubhyameva samarpaye, Parama Puruśa immediately accepts the offering. At this point one becomes free from the bondage of colour and merges in one's true self. This is the highest stage of advaita.

People find it difficult to correlate the thoughts and actions of Vraja Kṛṣṇa with the dualistic portion of dvaetādvaetavāda. Jīvas have come out of the Supreme Cognitive Faculty. That Cognitive Faculty is none other than Parama Puruśa or Vraja Kṛṣṇa, for Vraja Kṛṣṇa is none other than Tāraka Brahma Himself. He makes it abundantly clear that in the final stage of unification, existence becomes as sweet as sugar and water, not unpleasant or distasteful like a mixture of sugar and sand. Vraja Kṛṣṇa did not want to see an unhappy ending such as that. Thus in analysing Vraja Kṛṣṇa in the light of dvaetādvaetavāda philosophy, we can say that Vraja Kṛṣṇa did not want things to turn out like that.

18 January 1981, Calcutta

Footnotes

(1) Viśa: "poison". Kanyā: "girl", "daughter". –Eds.

(2) Putana was called Pūtanā Rākśasī [rākśasī: a demoniacal woman] because she had a very bad nature, not because she was some kind of ogress with big hands, long teeth and fiery eyes, as conceived in mythology.

Párthasárathi Krśńa and Dvaetádvaetaváda (Discourse 20)

Párthasárathi can be analysed from two points of view – the point of view of what He said, and the point of view of what He did. What He said is mentioned in the Gītá. Here I shall analyse what He did. Párthasárathi gathered around Him a good number of righteous people, and together they strove tirelessly to promote human welfare.

The fundamental idea of dvaetádvaetaváda philosophy is that in the beginning there are two entities, while in the end there is only one. Initially the presence of two entities is admitted – Jiiva ca tasya Iishvara, “the sádharma and the Supreme Object of his or her ideation”. The duality of jiiva and Iishvara ends when the sádharma and his or her object of ideation become one, when the devotee and the Lord are fused into one. I have already mentioned this many times.

Sádharma move towards the goal – the Supreme Entity – along a difficult path strewn with thorns. Sádhaná means to carry on an endless fight against the opposing forces and ideas that thwart the spiritual progress of an individual. When sádharma succeed in removing all obstacles in this process of fight they (the devotees) and the Lord finally become one. This is the spiritual path, the path of spiritual progress.

Some devotees employ all their energy to impatiently entreat Parama Puruśa, “O Lord, be gracious. Come to me.” Sádhaná implies that the devotees move towards their Lord. It may also happen that devotees address Parama Puruśa with all their psychic feeling concentrated on one point while sitting in one place. In this way, too, they can become one with the Lord. In order to become established in the state of non-dualism, devotees must practise sádhaná. Devotees draw Parama Puruśa towards themselves with all their sincerity, emotion and sentiment focused on Him. This way of drawing Parama Puruśa to oneself is known as bhakti márga [the path of devotion].

Kiirtana⁽¹⁾ is an integral part of bhakti márga. During kiirtana devotees entreat Him, “Come, O Lord, come to me. Come and sit amongst us, your devotees. We will love You and sing kiirtana for You; we will adore You with all the warmth of our hearts.” This is the philosophical side of devotion. But the fundamental point is that the devotee will have to merge in the Lord. Initially it is dvaeta, because in the beginning there are two entities, the devotee and the Lord, but ultimately, when they become one, it is advaeta. That is why it is called dvaetádvaetaváda. As long as the devotees remain in the darkness of ignorance there is duality, but when their existence becomes illumined by the effulgence of divine knowledge by virtue of karma sádhaná, jñána sádhaná and bhakti sádhaná, they are said to be in the state of non-dualism.

Párthasárathi Krśńa demonstrated in His own life how to become a righteous person. One must not retreat. Sometimes, as a matter of strategy, one may have to take two or three steps backwards, but in the end it may be as good as taking a hundred steps forward.

Let us take an example. Jarasandha, the king of Magadha, repeatedly attacked Mathura. To protect Mathura from his furious assaults, the capital was moved to Dwaraka. To reach Dwaraka one had to pass through the desert, and that was not possible for Jarasandha. In this case, Párthasárathi Krśńa adopted the policy of strategic retreat, but in fact He was taking a hundred steps forward. It was the best way to counteract the antisocial forces of Jarasandha.

This is how Párthasárathi demonstrated how to become righteous in one’s personal and practical life, how to take up arms against sinful and wicked people, and how to work pragmatically. The one who constantly ideates on Párthasárathi, keeping Him enshrined in the

temple of his or her heart, and rushes towards Him, realizes Parama Puruśa through His grace and becomes one with Him. This is the theoretical side.

In His personal life Pārthasārathi identified Himself with those who were intelligent, spiritually steady, and eager to promote the cause of human welfare. He talked with them and inspired them to a more sublime life. In this way He attracted people towards Himself in the spiritual sphere. Every human being has accepted Him as their own. As a result He remains enthroned to this day in the hearts of people, despite the long interval since His advent, just like an emerald in a jewel box. In His practical life He inspired those who came in His contact, drew them to Him, showed them the path to salvation and told them in unambiguous terms that the world was created by His Mâyā. It shows that Pārthasārathi is the be-all and end-all of human beings. He said, "I am the Creator of this world. Everything has emanated from Me." Tantra has expressed this idea in a clear and lucid fashion:

*Mayyeva sakalam jātaṁ mayi sarvaṁ pratiśhitam;
Mayi sarvaṁ layaṁ yāti tad Brahmādvayamasmyaham.*

[Everything is born out of Me, everything is maintained in Me; Everything finally merges in Me; I am that Brahma – One without a second.]

"Everything has come out of Me, everything is being maintained in Me and in the end everything will return to Me." Dvaetādvātavāda philosophy has accepted the existence of two entities in the first stage, and thus microcosms have not been given proper recognition. Dvaeta means the existence of two entities – jīva and Iishvara, the microcosm and the Macrocosm – but it does not explain where the jīvas originally came from. It cannot be logically accepted that the jīvas spring out of nothingness. Thus the final portion of dvaetādvātavāda is acceptable, but not its beginning. Logically something which does not contain a beginning cannot possess an end. That is why it is utterly futile to try to analyse Pārthasārathi Kṛṣṇa in the light of dvaetādvātavāda philosophy. He is far above it.

8 February 1981, Calcutta

Footnotes

(1) Collective singing of the name of the Lord. –Eds.

Vraja-gopāla and Bhakti-tattva (Discourse 21)

I will say something about Vraja-gopāla [Vraja Kṛṣṇa] in the light of bhakti-tattva [the cult of devotion]. Now what is bhakti-tattva and how shall we relate Vraja-gopāla to it?

When people experience joy or move in the flow of joy, that spirit of joyful movement is called vraja. And what is gopāla? There are so many tānmātrika [inferential] expressions, and the apparent controller of all these inferential expressions is the human mind. Suppose you hear something: it is an expression related to the sound tanmātra; suppose you touch something – touch is another tanmātra; you see something or you think something – these are all tanmātras. The apparent controller of all these inferential expressions is your mind. But there is another entity hidden behind your mind, not in front of your mind, but behind your mind. For instance, when you watch a puppet show, you feel delighted to see how the puppets move their hands and feet, but you do not see the person who manages the beautiful show by pulling the strings from behind.

Similarly, we notice the inferential expressions of microcosms – we come to know how one person sings melodious songs, how another dances beautiful rhythmic dances, how another delivers wonderful discourses, etc. But we cannot see the entity who pulls the strings from behind and runs the show. And the funniest thing is this: the speaker, the singer, the dancer thinks that he or she is the agent, the doer, and takes the entire credit for the performance. People do not care to think of the entity that pulls the strings from behind, or if they are even more foolish, they think that others see them alone, not the entity who pulls the strings from behind, so the credit should come to them. There are people who think in this way. However, you move and dance under His control. He makes you dance from behind.

*Man gariiber kii doś áche!
Tumi bájikarer meye shyámá,
Yeman nácao temni náce.*

[How could one fault this poor mind? You are the magician's daughter, I dance as You make me dance.]

The perspective or background against which all the inferential expressions, as well as the expressions of sensory and motor organs, are perceived, is termed go in Sanskrit. And the entity that controls that go from behind is called gopála. So who is "Vrajagopála"? Vrajagopála is that Entity who takes people forward through joy, amidst various expressions of bliss. He is Vraja Krśña.

He attracts people from a great distance to Himself and He draws them near amidst great joy. The microcosm advances towards Parama Puruśa dancing and laughing all the way. This is the style of Vrajagopála, this is the essential characteristic of Vrajagopála. While drawing unit entities towards Himself He adopts various blissful spiritual forms. Sometimes He deeply loves His devotees; sometimes He lightly scolds His devotees and then deeply loves them; sometimes He provokes interest and excites curiosity in their minds; and sometimes He infuses fear complexes in their minds. He saturates the devotees' minds with different rasas [flows] and brings them nearer to Himself – that is, He attracts jīvas not through one rasa but through many rasas, because this universe is a flow of endless vibrations, and each vibration is being transformed into perpetually new forms. The troughs and crests of two vibrations may be similar but never identical, and for that reason no two entities are identical.

Vrajagopála, who has been guiding jīvas amidst ánandam, is the Supreme Desideratum, the summum bonum of human life. There is nothing to know or realize except Vraja Krśña. People try to express various ideas, but while trying to express their ideas regarding Vrajagopála they feel their utter incompetence. Great minds have observed, Tulá vá upamá Krśñasya násti ["Krśña has no comparison, no parallel"]. Many rśis [sages] tried to liken Him to other entities but utterly failed. When they got tired out, they said, "There is no other entity with whom we can compare Him. His love for jīvas is unmatched. His bháva is unparalleled. His intuition is incomparable; the depth of His knowledge has no parallel; His far-sightedness is also unparalleled. There is nothing which can be likened to Him. Oh yes, there is one thing which can be compared with Him and that is Krśña. Krśña alone is His own comparison."

Our proposed topic of discussion is bhaktitattva. What is the cult of devotion? Each and every object in this universe is attracted to other objects. There is a mutual relationship between a very large star, a planet, or a satellite, and a small meteor or even a stone. One attracts the other and because of this mutual attraction, balance is maintained in the universe. If anyone in a weak moment thinks, "I am a useless entity, my existence is meaningless" – if a tiny ant thinks that its existence is of no value or if a hundred-year-old person thinks that his or her physical existence is of no value whatsoever and that as such it matters little whether he or she survives or passes away, then that person is thoroughly mistaken. Everyone's physical existence is equally valuable.

The main question is how one's existence can be best utilized. There is nothing in this universe which is totally valueless.

There is mutual attraction everywhere. A tiny ant attracts a large entity, and the large entity attracts the tiny ant. When in a sentimental flow of devotion a person thinks, "I am attracting the vast universe, including Parama Puruśa, and I am also being attracted," this conscious feeling of mutual attraction is termed bhakti in psychological parlance. Whether literate or illiterate, young or old, one endowed with this element of devotion is said to have had a successful career, for the highest fulfilment of microcosmic existence lies in the very capacity of attracting the Great. The greatest Entity is attracting you with a mighty force. You are also attracting the greatest Entity with your limited force – you are not inferior to anyone.

You know the story of the Rámáyāña. During construction of a bridge, the big monkeys carried large stones while the small squirrels brought only tiny grains of sand. Is there any difference between the carrying of tiny grains of sand by the squirrels on the one hand and the carrying of a whole mountain by Hanumān on the other? Both are equally valuable. You may be a small entity like a squirrel, but your existence is in no way insignificant, because you have got a consummate sentimental attraction. This is a nice explanation of the cult of devotion – the best psychological explanation of devotion.

Now, my Vrajagopála attracts the whole universe in various ways through His inscrutable gestures, His smiles and the music of His flute – that is, through the charming sweetness of sound, touch, taste, smell and form. If someone really loves Him, he or she is bound to say, "Ah, how nicely He speaks, how sweet is His language." If anyone comes in actual contact with Him, he or she says, "How soft is His body, I have never experienced such softness." If anyone appreciates His physical handsomeness, he or she says, "I have never seen such incomparable physical charm; how sweet is His smile." If anyone ever appreciates His blissful nature, he or she says, "How blissful all His expressions are, it's difficult to say which expression is most charming." And smell? The universe is full of His scent. That's why I say that there is no second entity that is so beautiful, so pleasingly soft as my Vrajagopála. No other entity charms us, permeates our being so consummately, as my Vrajagopála. Hence if any Entity really deserves my wholehearted love and devotion, it is my Vrajagopála. No other entity can aspire to this most exalted position.

22 February 1981, Calcutta

Vrajagopála and Pariprashna (Discourse 22)

What is pariprashna? Pariprashna is that question which, when answered, inspires people to move accordingly. And the people actually move. Suppose we ask someone something and we then get an answer. This is a simple question. It ends here. Pariprashna is not such a question. When we ask something, receive an answer, work accordingly and finally get the result, that question is known as pariprashna.

When the first sprout of knowledge arose among human beings, they began to ask, what is the Múla Shakti, or Ádyá Shakti (Causal Matrix)? What is the Múla Káraña [Fundamental Cause] of the universe?

What is the Múla Shakti, or Ádyá Shakti? When, in tracing the cause behind each and every effect, we arrive at the final essence, that is called the Ádikáraña, or Ádyá Shakti [First Cause]. Spiritual aspirants have said:

*Yacchedvāunmanasii prājiṇastadyacchejjiṇāna ātmani;
Jiṇānamātmani mahati niyacchettadyacchecchānta ātmani.*

[An intelligent person should merge the senses in citta, citta into ahaṁtattva, ahaṁtattva into mahattattva, mahattattva into jīvātmā and jīvātmā into Paramātmā.]

What are those who try to reach the Causal Matrix to do? Vāk usually means tongue, but here vāk represents all the sensory and motor organs and their expressions. That is, each and every action performed by the indriyas [organs] will have to be identified with the citta, and this has to be done through assimilation by means of sādhanā, because all the sensory organs are sheltered in the citta and the expressions of the sensory organs are inseparably connected with the citta. That is, citta is the reflecting plate. If you merge the expression of your vocal cords with your citta, then you will be able to do the work of the vocal cords directly with the help of your citta. Suppose someone is moving. You can forcibly stop his or her movement. Someone is speaking. You can forcibly suspend his or her speech. But it can be still better done by applying your concentrated citta after you have merged the capacity of your indriyas into citta. When their capacities are suspended the power gained is called stambhana. There are many psychic processes like this. Suppose a man is speaking very glibly. Suddenly you stop his vocal power. He will make an inarticulate sound like "Ah – ah – ah" and then his vocal cords will cease to function. These are not great powers, rather they are very common things, they can be done easily. You are merging the capacity of your indriyas into the capacity of your citta.

Tadyacchejjiṇāna ātmani – Now, "you must merge the capacity of the citta into the ahaṁtattva [doer 'I', or 'I do' feeling]," which is associated with your existential "I" feeling. This is how human beings establish themselves in the realm of intuition.

*Rtambharā tatra prajñā;
Tatra niratishayam sarvajñatvabījāṃ.*

[The intellect at that stage becomes omniscient. The seed of omniscience is fully developed.]

One who has attained that state has become omniscient because of his or her close proximity to the omniscient Cosmic Mahattattva [Cosmic existential "I"]. He or she learns everything without academic pursuit. Tantra holds the same views.

Jiṇānamātmani mahati niyacchet – "the ahaṁtattva should be merged into the mahattattva," because the mahattattva is the reflecting plate of the ahaṁtattva. There are three functional layers of the mind – the done "I" or citta, ahaṁtattva or doer "I" and mahattattva or "I exist" feeling.

Tadyacchecchānta ātmani – "this existential 'I' feeling should be merged into Parama Puruṣa, the Supreme Entity." This is the progression of sādhanā. In the same way, one must proceed through effect and cause and thus arrive at the final essence. The procedure is to discover the reflecting plate through the reflecting entity. The pariprashna about Parama Puruṣa is exactly like this. A comes from B, where does B come from? – this is how one moves internally. Maharshi Kanada in ancient times invented his own theory and helped us to a great extent. According to him, Kāraṇābhāvāt kāryābhāvah – "the effect cannot exist without its cause." So by proceeding through effect and cause, one ultimately arrives at the Supreme Cause.

Vrajagopāla attracts all towards Himself – all entities in the physical, psychic and causal spheres. This proves that He wants each and everyone to come to Him. It further proves that He loves all. That is, He loves a person without bothering to find out whether the person is spotlessly clean or blemished, whether he or she is learned or a fool. Had Vrajagopāla done that, He certainly would not have attracted everyone. The fact is that He attracts all and loves all without discrimination. This clearly indicates that Vrajagopāla is the very life and soul of human beings, the life of their lives. Even those who do not know Vrajagopāla still know in the heart of their

hearts that He is the life of their lives. Those who criticize Vrajagopála know inside themselves that they are criticizing their nearest relation. The entity who draws all unto Himself cannot but be the nucleus of the universe. No other entity has the capacity to attract all. As far as other entities are concerned you may get some affection from them or maybe a little scolding, but you cannot get real love and affection. You may have noticed that others may love you in prosperity, but they will not spare time for you when adversity strikes. So there is no one besides Him who remains covert in the deepest core of one's heart, like a locket on a golden necklace. He is the nucleus of everything.

We find, then, that in the light of pariprashna He is the central figure in the universe – the nucleus. Then what is the nature of microcosmic existence according to pariprashna? Yacchedváunmanasii prájña. One can easily understand that the activities of the human indriyas are being watched by that Supreme Nucleus, for it is said in the scriptures:

*likśye shrñomi jighrámi svádayámi sprshámyaham;
Iti bhásate sarvañ nrtyashálásthā diipavat.*

[I see, I hear, I smell, I taste, I touch. Everything is witnessed by Him, who is like the light in a dance theatre.]

But what is the nature of the existence of the jīvas? The shloka begins with the description of the jīvas' expressions, but it does not mention anything about the nature of the jīvas' existence. Is it that the jīvas sprang up like something out of nothing? Should we believe that there was nothing in the beginning and suddenly jīvas came into being? No, that is not acceptable. Something cannot come out of nothing. No existing thing can ever spring from non-existence. Then what is the justification for the existence of the jīvas? We admit that Vraja Kṛṣṇa is attracting all. He is the Universal Nucleus, the quintessence of the human heart and sensibilities. We understand logically that Vrajagopála is the final shelter of the jīvas.

Nivedayámi cátmánañ tvañ gatih Parameshvara – "I hereby surrender my all, my pain and pleasure, every particle of my existence, unto You. I give You my everything. I surrender my whole being unto You." It is true that "I" becomes "You", but where did this "I" come from? The question remains as unanswered as before. Again there is a need for pariprashna. Parama Puruśa is the Supreme Nucleus which is the final destination of all jīvas. He can attract everything to Himself with His centripetal motion and again reject everything with His centrifugal motion. Someone may say that the jīva and Parama Puruśa were separate entities and thus there was dualism in the beginning. Later they merged with Parama Puruśa and became non-dualistic. This much is logically acceptable, but the question is, where did those jīvas come from who were separate from Parama Puruśa? The answer lies in the fact that He can attract each and everything in the universe with His centripetal motion – just a sweet little smile on His part will bring people rushing towards Him – and similarly, He can eject any part of His vast Cosmic body in a sporting way. The One in whom one finds the Supreme positive power must also be endowed with the Supreme negative power.

Pariprashna then, teaches that the jīvas indeed proceed from dvaeta to advaeta, but that dualistic nature of the jīvas, and their emergence on this earth, is due to the fact that they have come out of Parama Puruśa in the centrifugal movement of His creation. We come therefore to the final conclusion that the jīvas are initially non-dualistic in nature. It is only in the middle stage that they are dualistic in nature. Later they find their shelter in the heart of Vrajagopála and return to their non-dualistic character. Thus according to pariprashna the real philosophical stance should be advaeta dvaeta dvaeta, that is, non-dualistic dualistic non-dualism. That is, non-dualistic in the beginning, residing in the heart of Parama Puruśa. Parama Puruśa was One, but He desired to become many in a sportive mood. Eko'hañ bahusyám – "I was One but I became many." Later, after playing with all, He finally called them unto Him, saying, "My children, return to Me. The day is over, it is evening. Return home." Not only is Vrajagopála the quintessence of all human

sensibilities and the nucleus of the human mind, but His heart is the last and final shelter of all the jīvas of this universe.

1 March 1981, Calcutta

Pārthasārathi Kṛṣṇa and Bhaktitattva (Discourse 23)

Today's subject of discourse is Pārthasārathi in the light of bhaktitattva [the essence of devotion]. Devotion can be explained in various ways: from a psychological point of view, from a philosophical point of view, etc. The fundamental psychology behind bhakti, which I once discussed at Anandanagar, is this: when a person looks upon the awesome greatness of any great entity, his or her own qualities become suspended. He or she develops a special attitude towards that great entity, and that attitude is known as devotion. (This is the primary interpretation of devotion. It has other interpretations as well. When a jīva attracts an entity other than itself and is attracted by that entity, that spirit of mutual attraction is known as devotion or bhakti.)

When an individual's psychic feelings get suspended at the sight of the greatness of an entity, then the individual attitude towards that great entity is devotion. Initially it is known as sāmānyā bhakti [natural devotion]. This sāmānyā bhakti is present even in many undeveloped creatures. Suppose you look upon the vast Himalayan range. When you gaze at the sky-kissing peaks, your mind becomes overwhelmed and you exclaim, "Oh, how vast are these mountains!" You develop a feeling of reverence for the Himalayas.

In ancient times, whenever people looked upon anything very great, whether crude, subtle or causal, they began to worship it out of a feeling of reverence. If people worship many things then the mind will naturally flow in many directions; rather the mind should be made to flow towards the greatest of the great entities. That Entity alone should be the object of bhakti. Regarding Parama Puruṣa, it has been said:

*Tamiishvarānām paramam Maheshvaram tam devatānām paramaiṇca Daevatam;
Patiṁ patiinām paramam parastād vidāma devam bhuvaneshamiidyam.*

[He is Maheshvara of all the iishvaras (Controller of the controllers); He is the God of all gods. He is the King of all kings, the supreme lord of everything. He is above everything and everyone. I know that supreme adorable lord of the universe.]

In one person we might discover great intellect; in another person we might find great courage; and in a third, photographic memory. People are bound to revere those with great intellect. Similarly, one who has a wonderful memory is also sure to command respect from others. If one is very kind or has constructive genius, he or she will also enjoy people's reverence. Such are the people who command reverence from society. But Parama Puruṣa is the One who commands reverence from even the revered ones. That is, they admit: "We know nothing. We only think upon Parama Puruṣa and work by His grace."

Now what do we find in Pārthasārathi? He knows the inner secrets of all. He knows what and when everything happened not only during the period of the Kurukṣetra war, not only ten to fifteen years before – He also knows what happened ten thousand years earlier and all that has happened during the past untold millions of years.

Whatever has been said so briefly in the Gītā has been elaborated upon in the Mahābhārata. He who possesses such vast knowledge is sure to be the master of intellect. No one knows as much as He knows. Thus, from that viewpoint, He is bound to command the maximum

reverence from the people. According to the touchstone of bhaktitattva, He is pure gold. In exactly the same way, He is revered for His vigour and spiritedness. He also exhorted the Pandavas to establish themselves in vigour and spiritedness. When necessary He severely admonished them, saying *Klaevyaṁ māśma gama Pārtha* – “Do not give in to helplessness.” Endowed with superb intellect, memory and knowledge, He knew when, where and how He was to convey what was needed. Not only in memory and intellect, but in all other forms of human expression as well, He is impeccable, unparalleled. *Ekamevādvitīyam* [“He is One and without a second”]. Therefore whom but Him will people revere?

Tamiishvarāṇām paramaṁ Maheshvaram. When people notice iishvaratva [the power of control] in others, they begin to revere such personalities, and such personalities possessing iishvaratva revere Parama Puruṣa as “Maheshvara”. My beloved Pārthasārathi is Maheshvara to all.

Now, who is Iishvara? One in whom all the aeshvaryas [occult powers] are manifest is called Iishvara. They are chiefly eight in number – *aṇimā*, *mahimā*, *laghimā*, *prāpti*, *iishitva*, *vashitva*, *prakāmya* and *antaryāmitva*. The eight aeshvaryas are clearly manifested in Parama Puruṣa. It is not erroneous, therefore, to identify Pārthasārathi with Parama Puruṣa. I am bound to admit that Pārthasārathi was Tāraka Brahma and as such He commands universal reverence.

Aṇimā: *Aṇimā* means the ability to become very small. Parama Puruṣa is a vast Entity, but He lies covert in the deepest recesses of the mind, in the innermost regions of the human heart, and in the controlling point of human sentimentality. You cannot do or think anything secretly. Whenever you think of something, that thought is carried by your nerve cells to your ectoplasmic body, where a sympathetic vibration is created. This is the process of thinking. He is seated in your mind. Every thought is witnessed by Him. He is the master of your mind.

Aṇu means very small. *Aṇimā* means the capacity to become very small. That is, He remains in your mind in the form of the smallest possible particle.

Suppose you start thinking about how you would like to prepare some *pātisāptā* [a fine cake] and serve it to a loved one. Your desire sets in motion a particular psychic process. If there is a wave of desire in your mind to serve *pātisāptā* to that loved one, that very wave has an object, a physico-psychic object. As you move around, every wave of your inner desire is directed towards making this one dish. (The whole matter is interesting, but a little complicated.)

If, moreover, the person whom you want to feed is also there in your mind, obviously he or she will see that *pātisāptā* with every rise and fall of your psychic waves, and he or she will develop a desire to eat it. So on the one hand, you have mentally created that desire on his or her part, and on the other hand, with each trough and each crest of your mental wave you have prepared some *pātisāptā*, meaning that in one second you have mentally created at least a million pieces of *pātisāptā*. Naturally the creation of millions of *pātisāptās* in your mental arena will linger for several days. That is, in the process of action and reaction, it will produce a lasting impression on the nerve cells, and three or four days later you are likely to say to the members of your family: “We haven’t had any *pātisāptā* for a long time, one of these days we should make some.” That is why it is said: *Yādrshii bhāvanā yasya siddhirbhavati tādrshii* – “As you think, so you become.” Whether you prepare the food or not, you develop an intense desire to eat it. So it is not proper to cherish such desires. If you do think about it, you should think about it just for a second, not more than that. If the desire persists, you will be assailed afterwards by its reaction. For instance, if someone thinks of thieves for a considerable length of time, the idea of stealing may creep into the mind, so these types of undesirable thought should always be discouraged. Whenever any thought arises in the mind, it should be immediately channelled towards Parama Puruṣa. You should say: “O Parama Puruṣa, Thy will be done,” for His *aṇimā* lies covert in your mind. Just as sugar in syrup is undeniably mixed with every water particle, similarly His *aṇimā* is also pervasively associated with your thought processes.

Mahimā: *Mahimā* means vastness. The entire microcosmic world is sheltered within the Macrocosmic mind. If the unit is a drop of water, then the Cosmic mind is the ocean. Every rise

and fall of your sentimental waves takes place within Him, within His vast oceanic mind. You cannot think of anything outside of Him. You are surrounded by Him in all directions – east, west, north, south, north-east, north-west, south-east, south-west, above and below. How will you go outside of Him? You cannot. So long as you are not aware of the fact that you are surrounded by Him in all directions, you may think occasionally that He may not know what you are secretly thinking or doing. But once you have understood the fact, you can no longer turn back, because it is too late. Rabindranath Tagore said, perhaps in regard to the state of those who do not realize that they are forever encircled in ten directions by Parama Puruśa:

*Vishva jo'á phánd petecha kemane di-i phánki,
Ádhek dhará pa'rechi go, ádhek áche bákii.*

[O Lord, You have set Your traps all over the world; half of myself is caught, the other half is not caught.]

When the sádharma realizes his or her condition, that of being surrounded by Him in ten directions, then he or she will not say "half of myself is caught," rather he or she will say: Puro dhará pa'rechi go, kichui náhi bákii ["My entire self is caught, nothing is left out"]. This is His mahimá. This is His second aeshvarya.

Laghimá: Laghimá means lightness. When people grow a little older, say twenty-five or thirty years, they start to behave more seriously and conduct themselves with dignity before their juniors. For example, they laugh on a ration basis. That is, they do not laugh as much as they really should, lest their juniors think less of them. They try to make themselves grave unnecessarily. In their hearts they are not serious but they pretend to be serious. In fact they are not so grave. What about Parama Puruśa? He prefers to remain as light as a small child. He does not pretend to be serious, for He who carries the entire weight of the universe has no reason to increase His load.

Prápti: Human beings desire so many things but in actuality they are not able to get all they wish for.

*Yáhá cáí táhá bhul kare cáí;
Yáhá pái táhá cáí ná.*

[Whatever I want, I misguidedly want. What I get, I get without wanting it.]

Human beings do not know what their real needs are, but Parama Puruśa knows the needs of each and every person. He needs nothing for Himself. He wants only to give to the world. He provides jiivas with everything according to their necessity. He provides these things either directly, or indirectly through other jiivas. He teaches human beings to move in a certain way so that their needs might be easily fulfilled. If they do not act according to His counsel their needs will not be fulfilled. If the people, however, sincerely follow the path laid down by Him, all their needs will be met and their bondages removed. This is His fourth aeshvarya.

Iishitva: You see, my Párthasárathi is endowed with the quality of omniscience. He has aínimá and mahimá. He has His extraordinary greatness, before which everyone surrenders. He has laghimá. And He has His bewitching smile – Suhásarainjitádharma. ⁽¹⁾ That is, His lips are not coloured by betel preparations, but there is a sweet charming smile on His lips, and the rare occult power of prápti, through which He has provided everything for the jiivas, that also is His. Either He has given them what they needed or shown them the path to take wherein their wants will be fulfilled. Iish means "to rule", "to administer". He ruled His empire with an iron hand. He ruled over the virtuous and made them more virtuous. He ruled the wicked and brought them back to the path of virtue. There was not the slightest slackness in His endeavours. It follows that He was established in iishitva.

Vashitva: Vashitva means to keep everything under control. If the horses are not kept under proper control – the human mind can be compared to a team of horses – if there is no rein, they may run amok and will be the cause of one’s downfall. So everything has to be regulated and controlled. This is otherwise known as parama vashiikára siddhi. My Páṛthasárathi possessed this rare quality, this unique occult power.

Prakámya: Whatever my Páṛthasárathi desired was accomplished. Atoms, molecules, electrons, protons and ectoplasmic particles start rushing to translate His wish into reality. Things take shape accordingly. Suppose someone is suffering from asthma. Disease is natural for every human body. People die of this disease, also. Yet if He wishes Mr. So-and-so to be rid of his chest pain, all the atoms, molecules, ectoplasmic particles, etc., immediately become busy to give practical shape to His desire, and the disease gets cured. This is prakámya. Páṛthasárathi certainly had this prakámya. We can easily cite many stories from the Mahábhárata to illustrate this. That is why people say:

*Kii habe iccháy iccháte kii hay,
Kṛṣṇa icchá biná phal phale ná.*

[What is there in a desire? A desire cannot implement itself. Nothing can take place without the desire of Kṛṣṇa.]

Antaryámitva: We can ask the question, are aṇimá and antaryámitva one and the same? The entity which remains in the mind smaller than an atom and witnesses all psychic phenomena may also be called antaryámitva. On the practical side, however, there is some difference. Antaryámitva means to enter into one’s being and know everything inside the body and mind. It is not enough to know the inner workings of the mind alone. It is also necessary to enter into each limb of the body and know what is what. For instance, suppose a person suffers from some psychic ailments. Someone may be weighed down with the cares and anxieties of life. Only to enter the mind and know all this will not suffice. The entity who wants to bring about the well-being of all will have to know every secret people hold. Then and then alone will he or she be able to do the maximum good for them.

So we see that the eight aeshvaryas to which human beings, even all other created beings, bow their heads in reverence and devotion, were fully manifested in my beloved Páṛthasárathi. So if we analyse His personality in detail in the light of bhaktitattva, we find that my Páṛthasárathi is fully entitled to our devotion, and at the same time I will add that no one else is entitled to our devotion, for there is no other entity who possesses the eight aeshvaryas.

Regarding Páṛthasárathi I will say this – human beings have no capacity to judge Him, for in order to judge One who possesses the eight aeshvaryas, infallible wisdom is required. He is the Lord of the eight aeshvaryas. Only one who possesses the eight aeshvaryas in a greater degree than Páṛthasárathi has the right to judge Him. No human being is capable of this. He is beyond human judgement, beyond the scope of human intellect. Instead of trying to attain Him through intellect one should try to attain Him by complete surrender. That is the only path. There is no other way.

8 March 1981, Calcutta

Footnotes

(1) Referring to song in “Vraja Kṛṣṇa and Sámkhya Philosophy”. –Eds.

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Párthasárathi Krśńa and Pariprashna (Discourse 24)

Pariprashna. Pari is a Sanskrit prefix. It means “well”, or “in a nice way”. Hence pariprashna means those questions which when answered can lead to the all-round welfare of human beings. And one should bear in mind that the first and foremost factor for all-round welfare is spiritual elevation. If a person is spiritually elevated, not only does that individual benefit, but the whole society derives benefit from that spiritually-evolved person.

If we want to analyse Párthasárathi from the viewpoint of pariprashna, then two main questions arise. The first is, “Is Párthasárathi Bhagaván [God]?” And the second is, “If He is Bhagaván, then what is His actual status?”

Is Párthasárathi Bhagaván?

Let us analyse the scriptural interpretation of the term bhagaván. The word bhaga plus the Sanskrit suffix matup becomes bhagavata, and bhagaván when declined in the first case, singular number. From the spiritual point of view, the word bhaga has two meanings – the first “spiritual effulgence” and the second, a combination of six qualities.

The bha of bhagaván signifies bheti bhásayate lokán – “one who illumines all the lokas by one’s own aura” – by the excellence of infinite vitality, wisdom and greatness. Bha represents all these superhuman qualities. Bha is an acoustic root having immense attribution. Human beings owe their radiance to Him alone. The earth receives its light from the sun, the sun receives its light from the stars, and the stars receive their light from Parama Puruśa alone. Tasya bhásá sarvamidaṁ vibhāti – “Everyone is radiant with His light.” Where does human intellect originate from? It emanates from Him. People learn by reading books or by hearing and understanding discourses. These faculties of hearing, reading and understanding are not human creations. They are the gentle rise and fall of the waves flowing in the vast body of Parama Puruśa. Jīvas have nothing of their own. Everything they receive is from Him alone. They get food from Him and they get air from Him. Everything is a gift from Him. Thus bha is an adequate description of His immense attribution.

Next is ga. Ityágacchatyajasraṁ gacchati yasmin imá prajā ágacchati yasmát – “the Entity to whom all microcosms return”. Gacchati means “goes”, yasmin means “to whom” and ágacchati yasmát means “from whom all jīvas originate”. Countless are the creations which issue forth from Him and return back to Him. So bha and ga together make the word bhaga.

Bhaga has another interpretation. It means a combination of six superhuman qualities. They are:

*Aeshvaryaiṅca samagraiṅca viiryaiṅca yashasah shriyah;
Jiṇána vaerágyayoshca tu śaṁhám bhaga iti smrtam.*

[Bhága is a collection of six attributes: aeshvarya, viirya, yasha, shrii, jiṇána and vaerágya.]

Aeshvarya: While discussing the topic of Párthasárathi in the light of bhaktitattva the other day, I said that all eight aeshvaryas were found combined in Párthasárathi – ánimá, mahimá, laghimá, prápti, iishitva, vashitva, prakámya and antaryámitva. One possessing all eight occult powers is known as Iishvara. The Latin equivalent of aeshvarya is “occult power”. “Occult” means “that which comes as a result of cult”.

Viirya: Viirya means “valour”. One whose very presence strikes fear into the hearts of his or her enemies, who is a competent administrator, who can successfully command others to action and who can assume an awesome countenance at will [has viirya].

Yasha: Yasha means “fame”. When people loudly and wildly acclaim a person for his or her sterling qualities, this acclaim is known as yasha. And how do we explain yashasah, meaning “all kinds of name and fame”? It is because when Parama Puruśa brings about social welfare by speaking truthfully and unambiguously and performing many good deeds, good people, common people, derive the benefit and speak highly of His deeds. They are full of praise for Him. They love Him and they revere Him.

*Tomari geche pālcha snehe Tumi-i dhanya dhanya he,
Ámari prán Tomári dán, Tumi-i dhanya dhanya he.*

[You are taking affectionate care of people in Your sweet home; You are really blessed; victory unto You. My very life is Your gift, You are really blessed, victory unto You.]

Then there is another category of people whose vested interests are adversely affected by His words and deeds. When their hard-wrought empire falls to pieces at His touch, they become filled with rage at Him. They go to any length to slander and malign Him. One section of the people – those who have suffered under the thumb of these vested interests – sing His praises, while His adversaries spit venom at Him.

Much time has passed since Krśńa left the earth, but still today thousands of people praise Him, and at the same time many people continue to slander Him. I will not call them wicked; let the people pronounce judgement. Thus yashasah implies both yasha [fame] and apayasha [infamy]. Positive and negative go hand in hand. Interestingly, a clear polarization emerges in the minds of people. Two unmistakable lines are drawn; two opposing camps are formed – the Kaoravas and the Pandavas. This is yasha.

Shrii: Sha is the acoustic root of rajoguńa [the mutative principle] and the ra of energy. When people plunge headlong into the field of action with all the rajas [mutative force] at their disposal, and backed by this stored-up energy take to karma yoga, that is, when they take up the challenge with all the inherent force and vigour of their personality, we say that sha and ra are well-blended in them. So sha + ra = shra. The word is in the feminine gender, so it becomes shrii when suffixed by uniiś. Shrii means the power of attraction – a unique combination of mutative lustre and inner vitality. All human beings covet this rare quality, shrii, so even those who are devoid of shrii like to prefix their names with shrii. This is a very old custom in India. One may not have shrii, but one wants it, so that person adds it to his name.

Jińánam: Here jińánam means spiritual knowledge. Suppose there are four sub-divisions in the Hooghly District [in West Bengal, India]. This is knowledge. It is not altogether useless. Such knowledge is called aparájińána [worldly or ordinary knowledge]. It may be of some help in the physical sphere, but in the higher psychic planes it becomes useless. In the psycho-spiritual sphere, as well as the spiritual sphere, it is useless. This is aparájińána. It comes from its terrestrial source and is thrown back once again. It is like banana skins which someone picks up from the road and throws in the dustbin. But jińána as a bhaga does not imply aparájińána at all, for aparájińána cannot elevate human beings to higher spheres. Here jińána means parájińána [self-knowledge], because parájińána, when associated with social service, can associate with aparájińána, but aparájińána cannot under any circumstances associate with parájińána if it wants to maintain its separate identity. Aparájińána as mere aparájińána remains confined to the mundane sphere, whereas parájińána elevates human beings to the spiritual sphere and at the same time serves as an invaluable aid to aparájińána. Here jińána means átmajińána, that is, spiritual jińána, which is actually parájińána. One who has acquired parájińána will automatically develop aparájińána. He or she need not take the trouble to read voluminous books.

*Átmajińánań vidurjińánań jińánańyanyáni yáńitu;
Táni jińánańvabhásáni sárasyanaeva bodhanát.*

"Self-knowledge is true knowledge, while all other branches of knowledge are mere reflections of knowledge. They are the umbra and the penumbra of knowledge." Táni jñānāvabhāsāni – "This is not knowledge but the reflection of knowledge." Sārasyanaeva bodhanāt – "One will never arrive at the truth through it."

*Ātmajñānamidaṁ Devi paraṁ mokṣaekasāadhanam;
Sukṛtaermānavo bhūtvā jñāniicenmokṣamāpnuyāt.*

[Self-knowledge, Párvatii, is the greatest means to attain salvation. People are born as human beings due to their past good saṁskāras, but to attain non-qualified liberation they will have to attain self-knowledge.]

Párvatii asked Shiva, "When do people attain salvation?" Shiva replied, "People attain salvation the moment they acquire self-knowledge. When people succeed in attaining self-knowledge after intense sādhaná, intense tapasyá [penance], for many lives, through tremendous conflict and clash, they attain their mokṣa [salvation]."

Vaerágya: The word vaerágya [renunciation] is derived from the prefix vi, the root verb rainj and the suffix ghaiṅ. Last Phálguṇii Púrñimá [full moon of February-March] I told you⁽¹⁾ that every physical object, every thought-wave, has its own colour, and the underlying significance of Dola Yátrá, or Dola Liilá [Spring Festival], lies in surrendering that mental colour to Parama Puruśa. So here the verb rainj implies freeing the mind from all colours. All longings and aspirations, thoughts of the present and dreams of the future, and all sorts of colourful thoughts flow from the mind like water from a spring. That is why Buddha said:

*Yassa pure ca paccha ca majjhe ca natthi kincanaṁ;
Akincanaṁ anádánaṁ tamahaṁ vrūmi Bráhmaṇaṁ.*

[A person who has nothing before him, behind him, or in the middle, who neither gives anything nor takes anything, I call a Brahman.]

I will call that person a Brahman whose mind does not run after any colour, who is neither obsessed by colour-laden thoughts of the past nor influenced by such thoughts of the present. One who remains unassailed by the colour of any object is said to be established in vaerágya. To attain this vaerágya one need not flee to the Himalayas or smear the body with holy ashes. One must free the mind from the influence of all colours.

At the time of Mahaprabhu, there was one very rich zamindar in Bengal. He was held in high esteem by the people as a wealthy man. Mahaprabhu sent one man to see just how far this gentleman was established in vaerágya. Upon returning, the emissary reported to Mahaprabhu: "Well, I went and saw that that man was enjoying life, eating sumptuous food." In his view, this gentleman was far from being established in vaerágya. Then Mahaprabhu sent another man to verify this. The second man reported to Mahaprabhu that the person had acquired deep self-knowledge and the spirit of true renunciation. Then Mahaprabhu said, "Tell him to come, for he has come all the way from Chittagong to see me." He was a great devotee even though he enjoyed his physical wealth. Devotion is something internal.

*Antare niśthá kara, báhya lokavyavahára;
Avashyai Prabhu tomáy kariben uddhár.*

[Have reverential attachment in your heart, and externally deal with things as you come across them. The Lord will surely uplift you.]

So these are the qualities. The collective name of these six qualities is bhaga, and one who has fully imbibed these six qualities is bhagaván.

Any great person can be called bhagaván in this sense, but my Párhásáráthi is not such a one. What is He? Krśnastu Bhagaván svayam – that is, “He is God incarnate.” He is Púrńa Brahma, Púrńa Bhagaván. We can illustrate this point with a story from the Mahabhárata.

You know what happened at the time of Jayadratha’s death. Arjuna, as per his vow, was supposed to go to the funeral pyre immediately after sunset in order to keep his promise.⁽²⁾ Suddenly people observed that the sun was no longer in the sky and that it had become dark all around. Everyone thought that the sun had already set. Those who were devotees, not philosophers, commented that Lord Krśńa had covered the sun with His Sudarshana Cakra [His special discus]. Now you can imagine that it is impossible to cover the sun with a discus. Is it possible to cover the sun with a dinner plate? When you observe a dinner plate close up, it seems to be about this large. But if you could see the sun close up, how big it would appear! If the dinner plate were placed near the sun, it would be a mere speck. No, the discus could never cover the sun! Though the devotees claim that it did, I take this as a mere story. But then the question arises how the sun was in fact covered. The answer is that Lord Krśńa willed it so. He had mastery over prakámya siddhi, one of the eight occult powers. He willed the sun to be covered by clouds, and so it happened. The sun was covered by clouds, and people thought that the sun had gone down. Soon Arjuna was able to keep his promise and kill Jayadratha. To perform such a miraculous feat by going against the natural order cannot be accomplished by even a first-grade bhagaván, not to speak of a second- or third-grade one. Only Parama Puruśa can do this. This is only one story. Dozens of similar stories can be found in the Mahabhárata.

What is Krśńa’s Status?

Next comes the question, what is the status of Lord Krśńa? Krśnastu Bhagaván svayam. What does it really signify? Together with this [preceding it] Maharshi Garga has also said, Tulá vá upamá Krśńasya násti [“Krśńa has no parallel or equal”]. While adoring a baby we say, “How lovely is this child! It’s as lovely as the moon.” But Krśńa’s beauty far exceeds that of the moon. Again we say, “How lustrous is the baby! There is nothing as beautiful as this little baby.” Or we may say, “How intelligent this man is! He is like Veda Vyasa [the sage who compiled the Vedas].” By comparison, Krśńa was by far the most intelligent personality in existence. He had no parallel in intellect or wisdom. Thus if we analyse each and every limb of His body we find Him incomparable, unparalleled.

He promised that He would free sinners from sins, so the future of humanity is unmistakably bright. No one should worry about the past. It is useless to waste mental energy on sin and its atonement. If people constantly think of their Íśta with undivided attention and repeat their Íśta mantra with conceptual understanding, their future is certainly glorious. They will never have any cause to lament or cry in sorrow. Only Parama Puruśa can state this so emphatically. Krśńa’s assertion shows that He is not a god, but God Himself. That is, He is the highest expression of spirituality.

It has been mentioned in the scriptures that Púrńa Brahma exists on the highest plane, and that through the partial manifestation of His power, khańdávatára or ańshávatára or kalávatára is born. This khańdávatára or ańshávatára or kalávatára can be the controller of this universe. They may also be bhagaván if they possess the six qualities, but they are not the Supreme Entity. Tulá vá upamá Krśńasya násti. Any mahápuruśa who possesses the six qualities can be called bhagaván. If we call Párhásáráthi bhagaván, it will bring Him down to the level of a mahápuruśa. This cannot be for we cannot compare any other entity with Krśńa. He is beyond comparison. Krśńa said in the Gíitá, as well as elsewhere, that all must follow the path shown by Him. Mama vartmánú varttante manuśyáh Pártha sarvashah – “If people resort to the path that I show they are sure to attain salvation in the end.” And again, Sarvadharmán parityajya Mámekań sharańám vraja – “Casting aside all other mental preoccupations accept the One alone as your last refuge. This will lead to your emancipation. I will liberate you.”

He assures us once again:

*Paritrāñāya sādhuñām vināshāya ca duṣkrtām;
Dharmasamsthāpanārthāya sambhavāmi yuge yuge.*

"I incarnate Myself in this world from age to age for the annihilation of the wicked and the protection of the virtuous."

He calls upon people to follow in His footsteps. He gives a clear assurance:

*Api cet sudurácāro bhajate māmananyabhāk;
So 'pi pāpavinirmuktah mucyate bhavabandhanāt.*

[If even the most wicked persons worship Me with a concentrated mind, I will liberate them from worldly bondages.]

Various scriptures have laid down different injunctions for the atonement of different sins. Some say that for such-and-such sin you must atone in such-and-such way. Others say you must go to hell for this or that sin. These interpretations vary from scripture to scripture. About these Kṛṣṇa says, "I have only one word to say. If you walk down a road you are bound to get dirty. Those who have abandoned all their previous sins and come to Me, accepting Me as their final refuge, I will free from the bondage of sin. Their future is certainly glorious. No one need worry about their past. It is senseless to worry about atonement for past misdeeds. If one is able to think of his or her Iṣṭa to the exclusion of everything else and repeat his or her Iṣṭa mantra with proper understanding of its meaning, his or her future is bright. He or she will have no cause to weep." Only Parama Puruṣa can assure jīvas so unequivocally. This goes to show beyond any shadow of a doubt that He is not bhagavān in the philosophical sense, but the veritable manifestation of divinity. He cannot be compared to either khaṇḍavatāra, aṁśavatāra or kalāvatāra. They may be bhagavān due to their possession of the six qualities, but none among them is the Supreme Entity. "I will forgive your sins. I will free you from all sins, I will take away your sins." No one but Kṛṣṇa, the Supreme Entity, has the right to say this. No one has ever said this in the past, nor will anyone say it in the future. If anyone claims this, it would be only the highest audacity on his or her part. But my Pārthasārathi has proclaimed it loudly and openly: Ahaṁ tvāṁ sarvapāpebhyo mokṣayiṣyāmi māshucah – "I will liberate you from all sins. You have no cause to worry."

Is this not the final answer to the two pariprashnas? After all this can anyone claim that Kṛṣṇa has any parallel? No, no one can claim this. All will have to fold their hands and say unto Him,

*Tulā vā upamā Kṛṣṇasya nāsti;
Kṛṣṇastu Bhagavān svayam.*

[Kṛṣṇa has no parallel or equal. Kṛṣṇa is Parama Puruṣa Himself.]

22 March 1981, Calcutta

Footnotes

(1) "On the Colour Festival" in A Few Problems Solved Part 5, 1981. –Eds.

(2) Arjuna had taken a vow to kill Jayadratha before sundown. Jayadratha had successfully hidden from Arjuna all day, but when it became dark, Jayadratha came out into the open. –Eds.

Vraja-gopála and Aesthetic Science (Discourse 25)

Today we will take up Vraja-gopála and nandana vijñána [aesthetic science]. The word nandana has come from the Sanskrit root verb nand. Nand suffixed by lyut⁽¹⁾ = nandana. Nandana means “one who gives joy to others and gets joy from others” – both to give ánandam [bliss, joy] and to get ánandam – whereas the verb gop in Sanskrit means only “to give ánandam”.

Gopáyate yah sah gopah – That is, “One whose only mission in life is to give joy to Parama Puruṣa is a gopa.” (Here gopa [literally, “cowherd”] does not mean one who rears cattle. It means one who is a source of joy to Parama Puruṣa.) However, the word nandana has a different meaning. It refers to one who gives ánandam to Parama Puruṣa and at the same time gets ánandam from Parama Puruṣa.

This is closely related to rágánugá bhakti. High-grade devotion is divided into two categories: rágánugá and rágátmiká. The rágánugá bhakta says, “Why do I love the Lord, my Vraja-gopála, my Parama Puruṣa? Because my love for Him gives Him joy and from this I get joy.” This is rágánugá bhakti. Rágátmiká is somewhat different from rágánugá. The rágátmiká bhakta says: “I love Parama Puruṣa because I want to give Him ánandam. I don’t care whether or not I get ánandam. My only desire is to give Him joy through my love. I shall perform, even at the cost of profuse sweat and difficulty, only those noble deeds which will give Him joy. I am ready to undergo any amount of pain and suffering to give Him joy.”

The excellence of aesthetic science lies in the fact that one derives joy from the manifold expressions of Parama Puruṣa. From the aesthetic point of view, there is no entity but Parama Puruṣa. “He is my personal property. I have never come across any other entity that can compare with my Parama Puruṣa.” No other category of bhakta thinks or talks in such a way about Parama Puruṣa. “That is why I love Him from the core of my heart. It is not enough that I get joy by loving Him. I should act in such a way that He also gets joy.” Both approaches coincide in the science of aesthetics. If we go even deeper, to the very root, we find that whatever we observe in this universe – animals, birds, trees, plants, land, water, hills, mountains, sun, moon, stars and so many other things that we love in numerous ways – all are but the limited expressions of Parama Puruṣa.

*Tomarei yena bhálbásiyáchi
Shatarúpe shatabár
Yuge yuge anibár.*

[I have loved you, O Lord, in Your manifold forms, in countless ways, throughout the ages.]

“You have appeared before me in innumerable forms, on numerous occasions. You are an akhaṇḍa cidaekarasa [an unbroken, continuous flow]. You have appeared before me, sometimes as the trough and sometimes as the crest of that flow. These limited expressional waves of Cosmic bliss are connected together by one indivisible thread – sùtre mañigaṇá iva [‘like jewels strung together’]. Each of your expressions is like a jewel to me, and in stringing them together I am trying to catch hold of You, trying to realize my fullness within Your existence.” Hence it is said that even if jīvas do not get Parama Puruṣa in His entirety, still they can catch a glimpse of Him and thereby become thrilled with delight.

What is this world like?

*Besechi bhála ei dharáre
Mugdha cokhe dekhechi táre
Phuler dine diyechi raci gán
Se gáne mor jaáno priiti
Se gáne mor rahuk smrti
Ár yá kichu hauk abasán.*

[I have loved this world. I have looked at the earth with wonder-struck eyes. In days of flowering I have composed songs. Those songs are touched by my deep inner love: let those songs carry my sweet memory, and let all else of me perish.]

Human beings become overjoyed receiving the limited expressions of joy from Him. They look at the world, with its profusion of changing forms, and become fascinated by them. When this feeling deepens and becomes permanent, it turns into love. Suppose I see something. The vibration radiating from that object produces a sympathetic vibration in the mind. I begins to feel that I should assimilate that vibration, that I should accept it as my own. This is what is known as attraction. When people subjectivize that attraction in the psychic arena, it is called love. What is attraction in the beginning turns into love when it becomes permanent.

When we grow very close to something in this world, our initial attraction turns into love. We see the various expressions of Parama Puruśa. We like everything. We like the flower, we like its fragrance, we like the green field in the rainy season, we like the lofty Himalayan peaks. And if our minds remain in contact with these congenial vibrations for a long time, then because our mind returns again and again to its object, to these congenial vibrations, our "like" turns into love, and is eventually turned into a permanent saṁskára.

Parama Puruśa has been manifesting Himself in numerous non-integral forms, and He Himself has become the object of adoration for the jīvas. One who closely observes and tries to understand His expressions comes to love Him. One has no recourse but to love that Entity whose love for the jīvas is being expressed in an infinite variety of forms. A person who treats these limited expressions of Parama Puruśa as mere mundane objects of enjoyment will never know real love in his or her life. Though one find oneself amidst an unbroken flow of Cosmic bliss, the heart becomes as parched as desert sand. One who cannot love Parama Puruśa cannot love the world either. Life becomes filled with frustration.

My Vrajagopála is the embodiment of love, and His varied expressions are the different objects of admiration. Each of His expressions is sweet. That is why in the beginning He is an object of attraction. As one proceeds a little further, He becomes an object of love, and in the end, He becomes an object of such intense divine love that one cannot bear separation for even a moment. A person who has true love for Parama Puruśa cannot live without Him, just as a fish cannot live without water. If someone tells a devotee at that stage, "Look here, your Parama Puruśa is no ideal personality; He is a butter thief; He heartlessly deserts His companions and goes away across the river to Mathura," even then nothing will dissuade the devotee from loving Him. Rather the devotee will reply, "Once I have given Him my love I will never withdraw it. Love for God is something irrevocable." The Vedas say:

*Ānandáddhyeva khalvimáni bhútáni jáyante;
Ānandena jātáni jīvanti ānandaṁ prayantyabhisamvishanti.*

[This quinquemental world has been born out of joy, is being maintained in joy, and into sacred joy will melt.]

This is the self-same joy which human beings realize out of love for Parama Puruśa. This joy is the aesthetic enjoyment of the supra-aesthetic Entity. Devotees argue that Parama Puruśa was alone, and it was monotonous for Him. If there are people gathered together then Parama Puruśa gets the opportunity to scold them, love them, etc. This pleases Him. If necessary He will

tell someone, "You're hungry. You should go and eat." To another He will say, "Look, don't overeat, it will ruin your health." This is how the world came into being. When Parama Puruśa was all alone, He was obviously unhappy. He was One and became many, and began to joyfully sport with His creation.

*Sa vā eśa tadā draśīa na pashyaddrshyamekarāt;
Me ne santamivātmānaṁ suptashaktiraśuptadrk.⁽²⁾*

My Vrajagopāla, my Kṛṣṇa, was all alone. How painful it must have been to remain in this terrible loneliness. It was no joke for Him to suffer horrible loneliness. When left alone in an empty house anyone would become extremely restless for company. My Parama Puruśa was in such a condition. He had the capacity to see and hear everything, to administer over all, to play with all, to love and scold all, but since there was no other entity, He was deprived of this happiness. Just to rid Himself of this oppressive loneliness He thought to Himself, "I will become many." And He became many, for He has one rare occult power: prakāmya. That is, everything takes shape as per His desire. He wanted to become many and He became many. In this way His divine sport has been going on eternally. Thus it has been said, Ānandāddhyeva khalvimāni bhūtāni jāyante ["Out of bliss all beings were born"].

He has created jīvas, created this universe, for the sake of joy alone. Ānandena jātāni jīvanti – "these living beings also want to live for ānandam alone." It is for the limited waves of joy emanating from Parama Puruśa which are so dear to jīvas, that they want to go on living, and not to die. Even a hundred-year-old man or woman does not want to die. They may say that they do want to die, but actually they do not. People do not want to part from the countless objects of love that surround them. But one whose superficial attraction has given way to true love understands that these objects are perishable in nature. Those who think that if they can maintain a permanent relationship with the Infinite, maintain permanent love for the Infinite, that will be far more blissful, avoid developing any blind attachment to things of the world. Ānandam prayantyaabhisamvishanti – "in the final stage, when one merges one's identity into Parama Puruśa, one attains the state of Supreme Beatitude." That is, gacchati yasmin āgacchati yasmāt ["to whom everything goes and from whom everything comes"] – jīvas want to merge with that ānandasvarupa [embodiment of bliss] Parama Puruśa as their final shelter, their final terminus, their supreme terminus; because nowhere else will jīvas find that ānandam. My Vrajagopāla, my Kṛṣṇa, is that embodiment of bliss. This has already been proven.

Judged from the nāndanika⁽³⁾ point of view, the viewpoint of nāndanika expression and subsequent realization, He is One and without a second – Ekamevādvitīyam.

Even ordinary people perceive Him as an object of love through finite expression, and this is aestheticism. When a person does some sādhanā, he or she experiences some pleasant vibrations through the medium of the five tanmātras – sound, touch, taste, form and smell. In the initial stage of sādhanā, when the mind becomes a bit concentrated, one experiences a sweet and very appealing fragrance. Sometimes it is the fragrance of a lotus and sometimes of an unknown flower. The smell tanmātra is the crudest of the five, but like the other tanmātras, it also emanates from the Supreme Nucleus of the universal body of Parama Puruśa. Thus we see that when someone makes some spiritual progress, one realizes Parama Puruśa through this gandha [smell] tanmātra. So from the aesthetic point of view, He is aesthetic aroma. Much poetry and literature can be written centring around this aroma, for it is something supra-physical.

Next comes the rasa [taste] tanmātra. This tanmātra is subtler than the previous one. Rasa means "flow". Parama Puruśa has created an endless network of waves from the Cosmic Nucleus according to His own sweet will. Each of these waves is either an animate or inanimate expression. Suppose you throw a stone into a pond. Ripple upon ripple flows over the surface of the water – not only one wave, but countless waves, flow in countless directions. Each of these waves is a deva,⁽⁴⁾ but the fundament upon which these waves have been created is called rasa.

Rasa suffixed by snik becomes rasika. Parama Puruśa is called Rasika, that is, One who has been creating waves in the ocean of rasa. The divine sport of these innumerable waves is called the rāsaliilā. Ordinary people do not comprehend the hidden significance of the rāsaliilā. From the beginning to the end of existence, Parama Puruśa, my Vrajagopāla, has been conducting this eternal rāsaliilā, and every human being, willingly or unwillingly, will have to dance in harmony with the rise and fall of these waves. If someone refuses to dance, his or her legs will be compelled to move. This is His inexorable law. Parama Puruśa is raso vae sah [an eternal flow of bliss]. This rhythmic Cosmic flow with its crests and troughs is taking place in the vast universal body of Parama Puruśa. Overwhelmed by the perception of this vast Cosmic form, the source of objects of love for human beings, a Vaeśñava poet has portrayed the universe in verse: Kivá dhaladhala káncá aunger lávañi avanii bahiyá yáy ["nothing but the graceful motion of the sublime body of Parama Puruśa, the rise and fall of His Cosmic form"].

Such is His exquisite body, whose waves emanate from the Nucleus and have inundated the entire universe. One who has eyes to see, who has the capacity to understand, wants to gather to himself or herself all the objects of attraction and finally turn them into objects of love.

Next comes the rúpa [form] tanmátra. As I have already said, each and every entity in this universe is a finite manifestation of Parama Puruśa. One should not allow oneself to be bound by these finite entities. One should try to attain the Infinite by means of the finite.

Sarvadyotanátmakah akhańda cidaekarasah – "He is the source of all vibrations and He is one unbroken flow of consciousness." One has to move in this flow. If one looks at the limited expressions of the Supreme Entity from the aesthetic standpoint, one sees that Parama Puruśa appears bound up in finitude, and whenever we endeavour to attain Him through these finite forms, we find that He eludes our grasp. The devotees call this His game of hide and seek. It seems as if He is motionless, within our easy reach, but the moment we reach for Him we discover that He has slipped away. The devotees call it Kṛśṇa's game of hide-and-seek, His divine sport. A mystic poet has written: Thira bijuri áhá mari mari nayan bhulálo mor.

Yes, He is brilliant like lightning, full of grandeur like lightning. But while physical lightning flashes momentarily and then vanishes, He is undying brilliance like lightning that never fades. When we observe this undying brilliance, we discover that the subject is within the scope of aesthetic science. His brilliance dazzles my eyes so much that I can no longer see. A poet has said: Rúpa nirakhiyá nayana bhulila cinite nárinu ke ["I have beheld the unfathomable beauty of that Entity. My sight is overwhelmed, but I cannot tell who that Entity is."].

In order to recognize something one must apply one's intellect. Mere seeing is not enough. To know Him intellectually is of little value, for He has stunned my intellect until it has ceased to function. "I continued to gaze but could not recognize Him." The fact is, once He willingly comes within my embrace, He can no longer play His game of hide-and-seek. As a result aesthetic science suffers a mortal blow.

Next comes the sparsha [touch] tanmátra. Through this tanmátra one can realize the beauty of aesthetic science and enliven all delicate feelings and finer sensibilities. From the aesthetic point of view, when one tries to attain Vrajagopāla, when the bháva of Vrajagopāla begins to predominate, one comes to understand that all the softness and grace of the universe has found expression in Him, has come to rest in Him. We find a similar idea about Chaitanya Mahaprabhu in a poem by Satyen Datta:

*Devatāre morá átmiiya máni, ákáshe pradiip jváli,
Ámāderi ei kútiire dekhechi mánuṣer thakuráli.
Gharer cheler cokṣe dekhechi Vishvabhuper cháyá,
Bámáliir hiyá amiya mathiyá Nimái dhareche káyá.*

[We look upon the gods as our relatives, we light candles in the firmament. We have had a vision of the Lord in our little cottage. We have seen the image of our Universal Lord in the

eyes of our little child at home. That Nimai (Chaitanya Mahaprabhu) was born was nothing but an expression of all the charming and sweet sentimentality of Bengali hearts.]

If we collect all the good things that lie in the Bengali heart, then our Nimai is all of that and more. The same thing can be said of Parama Puruṣa. We find in Him infinite tenderness. When one meditates on His predominant bháva, then this universal flow, as already explained, becomes as it were the supreme manifestation of that unfathomable tenderness, sweetness and hidden greatness. Thus in the sparsha tanmātra of aesthetic science, He is unique and unparalleled.

Next comes the shabda [sound] tanmātra. Behind whatever is created, behind whatever is being emanated from that Supreme Nucleus, there is sound. When He moves there is a sound created, though you may or may not hear it. It is the flute of my Vrajagopāla. The music of His flute pervades the whole creation. It has diffused throughout the five fundamental factors – solid, liquid, luminous, aerial and ethereal. The human body is also composed of these five factors, and even within this human body sound has been vibrating without a pause since time immemorial. The sound of Lord Kṛṣṇa's flute is called the praṇava, the oṃkāra or the Causal Matrix – oṃ. Its supreme manifestation is the sound oṃ. This very sound is a medium through which the microcosm establishes a link with the transcendental state beyond the scope of shabda tanmātra.

*Etaddhyevākṣaram Brahma etaddhyevākṣaram param,
Etaddhyevākṣaram jñātvā yo yadicchati tasya tat.*

[This is the immutable Brahma, this is the supreme sound. After knowing this supreme sound, one attains the divine realm of Brahma.]

This aesthetic expression of shabda tanmātra is representative of the Cosmic stance of my Vrajagopāla. Praṇavātmakaṃ Brahma ["Praṇava is of the nature of Brahma"]. The Vedas say that this praṇava will serve to unify the finite with the infinite. This praṇava is a transcendental entity. One who realizes this gets all his or her desires fulfilled. Why does this occur? It is due to the fact that his or her pinnacled intellect merges with the Macrocosmic intellect of Parama Puruṣa. Parama Puruṣa is the lord of the occult power prakāmya. Thus the devotee gets whatever he or she so desires by the grace of Parama Puruṣa, but one must first be a genuine devotee. All the occult powers of Vrajagopāla, all His aesthetic expressions are laid out in a systematic fashion.

Now it so happens that human beings do not usually attain Him on the first attempt, although they try. But fortunately He appears to His devotees in an unexpected way, and ultimately they realize Him gradually, step by step, though they may not realize Him in the way that they would like. Since He possesses countless tanmātrika vibrations or aesthetic expressions, He may sometimes appear in one form and sometimes in another. Devotees of the highest order think, "If it pleases Parama Puruṣa to appear in different forms at different times, let Him do so. Why should we create obstructions to His joy?" Of course a bhakta, if he or she so desires, can hold on to a particular form for some time. When a bhakta begins to analyse Him, he or she finds that He is unique in gandha tanmātra. He is extraordinary in rasa tanmātra. He is unparalleled in rūpa tanmātra and He is exquisitely sweet in the softness of sparsha tanmātra. Regarding shabda tanmātra, the sound of His flute is beyond our capacity to comprehend. Being overwhelmed by the musical resonance, devotees exclaim:

*Anupam tava caraṇ phele
Nishār mato niirava ohe
Sabār diīhi eṛāye ele.*

"Avoiding public gaze, with a gentle footfall, silent as the night, You came to me as my dearest One, O Vrajagopāla." How sweet You are. I wonder at how deeply You love me.

It is not the fact that people attain Him through one tanmātra alone. Some attain Him very secretly through shabda tanmātra, others through sparsha tanmātra, for He is the personal property of each of His devotees, exclusively theirs. No one else has any claim to Him. The question of division does not arise.

*Apúrba tár cokher cáoyá
Apúrba tár gáyer hává
Apúrba tár áśá jáoyá gopane.
Buker kache práñer setár
Guñjari gán gáhe ye tár
Shuñchilem jyotsná ráter svapane.*

[His look is unique. The scent of His body is unique. His movement, coming and going, is unique. The sitar of life in my heart always sings a tune in His memory. I listen to it in a dream on a moonlit night.]

29 March 1981, Calcutta

Footnotes

- (1) At the time of this discourse the author used the suffix name anaṭ, following the grammarian Vyopadeva; but later said that the suffix name lyuṭ, preferred by Panini, should be used. –Eds.
- (2) Upanishad. –Eds.
- (3) “Aesthetic” in the sense of giving joy and getting joy. –Eds.
- (4) Mythologically, a god, a deity. Philosophically, any vibration, or expression, emanating from the Cosmic Nucleus. –Eds.

Páṛthasárathi Kṛṣṇa and Aesthetic Science (Discourse 26)

You all know the meaning of nandana vijiṇána. It implies getting joy and also giving joy to others. We should analyse the psychology operating behind aesthetic science, because when we see that Páṛthasárathi was totally engaged in a ceaseless fight against crime and injustice, we have to wonder, what scope was there in Him for aesthetic science? To understand, we must look into the psychology behind the cult of aesthetics. The human mind is progressively unfolding according to its inherent propensities. When it finds something that produces anukúlavedaniyam [congenial mental feelings], it is called sukha [happiness], and when pratikúlavedaniyam [uncongenial mental feelings], it is called dukkha [sorrow]. The human mind moves in a particular flow according to its inherent saṁskáras. If it finds congenial vibrations in all directions, vibrations with greater wavelengths than its own, then its own mental vibrations of lesser wavelength become straightened, attaining greater wavelengths. This is anukúlavedaniyam, and the vedaná (in Bengali vedaná means “pain”, but in Sanskrit it means anubhúti [feeling]) that arises in an environment of longer waves is termed sukha; where the vedaná is uncongenial, it is known as klesha [affliction] or dukkha. The wavelengths of uncongenial vibrations are shorter than those of the congenial vibrations. Aesthetic science implies that psychic waves coming in contact with vibrations of greater frequency attain a greater wavelength, and we may say, Anukúlavedaniyam sukham [“A congenial mental feeling is called happiness”]. If the reverse occurs, we say, Pratikúlavedaniyam dukkham [“An uncongenial mental feeling is called sorrow”]. In aesthetic

science there is no scope for sorrow; and when the vibrations of happiness become straightened, it leads to ánamdam; happiness is transformed into bliss. When this undulating movement is directed towards ánamdam and the waves get straightened, it falls within the scope and jurisdiction of aesthetic science. When the waves become totally free from curvature, when they become fully and finally straightened, this falls within the scope of mohana vijñána [supra-aesthetic science]. One attains the state of ánamdam, the highest state of human existence. What was the role of Páthasáráthi? He fought and fought relentlessly against wrongdoing and injustice, so that jivas might enjoy happiness. Criminals and wicked persons, by their evil acts, were adding to the sorrows and miseries of the people, adding to their pratikúavedaniyam. Thus it is clear that Páthasáráthi, through His noble deeds, increased the anukúavedaniyam of the jivas. Páthasáráthi annihilated the wicked and sinful persons and thus rid society of antisocial elements. When, consequently, jivas came in touch with vibrations of greater wavelength, they obviously found it easier to move towards ánamdam. They were inspired to move in their natural flow of life. Just as Vrajagopála attracted microcosms towards ánamdam through the medium of sound, touch, taste, smell and form, through His graceful dances and the sweet melodies of His flute, likewise, Páthasáráthi attracted them towards the beauty and joy of collective life by giving them a foretaste of what it would be like. Judged from the aesthetic standpoint, what Vrajagopála was able to do in one way, Páthasáráthi performed in a different way. In fact, Páthasáráthi should be considered the propounder of aesthetic science, for the essential theme of this aesthetic science found its consummation in the life and action of Páthasáráthi.

Vrajagopála and Páthasáráthi both fall within the scope of aesthetic science. Vrajagopála represents all that is soft and sweet, tender and delicate in the universe. He is the living embodiment of an infinite softness, a divine sweetness. Vrajagopála's sweetness manifests itself in a very tender and delicate manner. Vrajagopála readily appeals to the human mind and sensibilities, whereas Páthasáráthi represents the entire sentimentality of the universe through the expression of His Cosmic energy or ojas [psychic lustre]. What Vrajagopála has accomplished through His characteristic softness, Páthasáráthi has done through the radiation of His Cosmic energy. A vast quantity of Cosmic energy descended from the Cosmic hub and was diffused throughout all particles of the universe.

It radiated in all directions, promoting the all-round well-being of humanity. This, in short, is my Páthasáráthi.

Vrajagopála and Páthasáráthi have equal importance in this aesthetic science. The advent of Páthasáráthi was no ordinary physical phenomenon. This advent was a descent from the vibhu shakti [Macrocosmic energy] of the Supreme Entity. The Cosmic energy of Páthasáráthi descended from that point which is the supreme source of all Cosmic vibrations. It inundated the entire universe and continues to do so today. Thus:

*Dyotate kriidate yasmádudyate dyotate divi;
Tasmát deva iti proktah stúyate sarvadevataeh.*

[The vibrational manifestations emanating from the Supreme Nucleus are known as devatás, and these devatás address that Supreme Nucleus as Deva. He with His powers vibrates the entire universe, makes the entire universe dance; and He by dint of His occult and supra-occult powers brings everything back onto His lap.]

Páthasáráthi's sweetness is the sweetness of unlimited energy, the sweetness of the lofty Himalayas, the sweetness of thundering clouds. His sweetness spreads throughout collective life. Vrajagopála belongs to individuals as much as to the collective body. Páthasáráthi likewise belongs as much to individuals as to the collective body, but the basic difference is that Páthasáráthi paid more attention to the collective interest. Parama Purúša remains associated with His creation through ota yoga and prota yoga. He is connected with each individual separately through His ota yoga, and with all collectively through His prota yoga. Vraja Krśńa is

more inclined towards ota yoga than prota yoga, while Páṛthasárathi Krś́ṇa is more inclined towards prota yoga than ota yoga. For Páṛthasárathi says, "If I can promote the welfare of the collective body, then the individual interest will also be served, for individuals are included in the collective body." For example, if I supply an entire country with food, then there remains no need to supply each individual separately, because they are all included in the total population of the country. Due to this sweetness coming from Páṛthasárathi, jīvas derive collective joy through aesthetic science more from Páṛthasárathi, whereas they derive individual joy through aesthetic science more from Vrajagopála.

Six Spokes of the Social Cycle

It would be good to mention one point here: that a comprehensive heroic advent of Parama Puruśa in the form of Táraka Brahma took place in Lord Shiva. But the six factors which guide society, which make it vibrate in bliss and dance in bliss when its different entities realize the fullness of existence in every fibre of their existence, are the śádaráh samája cakra [six spokes of the social cycle]. [The six are: spiritual practice, spiritual ideology, social outlook, socio-economic theory, scripture and preceptor.]

In Lord Shiva all six factors were brightly conspicuous. That was surely the case with Lord Krś́ṇa also. That is why they were considered Táraka Brahma, they were considered Mahásambhúti. But of these factors, which do we find most clearly manifest in Shiva? Shiva gave a systematic shástra [scripture], and thereby thrust humanity one step forward on the path to aesthetic science. Where there is a well-codified and systematic scripture, the people are able to derive joy at every step by adhering to its precepts. For instance, suppose I move my hands at random or move my legs and head without any rhyme or reason. Clearly, this cannot be called dance. At best we can call it folk dance, but never classical dance, for in classical dance there are specific rules, special mudrás [gestures], and certain rhythms. Hence there is an ineluctable need for shástra. One can derive ánam only when one strictly adheres to those prescribed rules. Simple random movement of the arms and legs is not dance. Likewise, sádhana and bhajana [devotional songs] also presuppose certain systematic injunctions. Otherwise, they may prove harmful. Society needs such scripture in every sphere of life.

Shásanát tárayet yastu sah shástrah parikiirtitah ["That which liberates through discipline is called shástra, scripture"]. "Do this. Don't do that. This is good. That is bad" – that which teaches these dos and don'ts is known as shástra. Etymologically, the word shástra is derived from the root verb shás plus traē plus dá. What we notice most prominently in Shiva is that He introduced the kind of scripture that provided the impetus to move people along the path of aesthetic science, and thus did enormous good to humanity.

But this was not all. He also taught the cult of aesthetics. "Cult" means the practical processes. For example, He first explained to Maharshi Bharata the theoretical aspects of dance, and then proceeded to teach the practical aspects. He taught him how to dance systematically. For example, one should dance dhin in this way, dhae in that way and tá⁽¹⁾ in still another way. That is, He taught both the theoretical and practical sides. If the theoretical side advanced the cause of aesthetic science one hundred per cent, the knowledge of the practical aspects advanced the cause five hundred per cent. He taught both.

Along with this, He fulfilled one more condition of the śádaráh samája cakra – "preceptor". As the original preceptor, He took on the entire responsibility of teaching the different branches of science. He said, "Well, I will teach these sciences. They may praise Me or blame Me as they like, it will in no way affect Me." He moved ahead in His own characteristic style in order to strengthen the six essential factors, and thereby advance the cause of the aesthetic science both directly and indirectly.

Lord Krś́ṇa, in His time, created a great social consciousness. He told the people: "You are social beings. One cannot live in isolation. When you feel thirsty, you can't manufacture a spade,

dig a well, and draw water yourself. One person will make a spade, another will add the wooden handle, and another will dig the well – this is how we work collectively. This is the way for human beings to live. In all spheres of human existence, in the aesthetic sphere as well, humanity should live collectively. You should live in unison. You should vibrate together to the same music. You should move in a common psychic flow. You should fight collectively against your common enemies. Unitedly you should face all problems, mundane and supra-mundane. In a word, you must reflect the spirit of harmonious collective living in conformity with the spirit of the Vedic mantra Saṁgacchadhvaṁ saṁvadadhvam.”⁽²⁾

In order to achieve these ends, what did Pārthasārathi do? Those who stand against the natural movement of human life, those who impede the natural growth of human beings, should be uncompromisingly annihilated. Their annihilation is good both for themselves and for society. After their annihilation they will get new scope to live and develop in a different environment; and the rest of society, released from their clutches, will breathe a sigh of relief. The greatest contribution of Lord Kṛṣṇa was the arousal of social consciousness, and this social consciousness, instead of restricting aesthetic science to a few individuals, facilitated its dissemination among the people at large. Not only did He play His music alone, He inspired others to play along with Him. Vraja Kṛṣṇa was able to fulfil His mission by playing His flute. Pārthasārathi’s stringing of the bow added a new chapter in Kṛṣṇa’s struggle against evil and injustice. This new dimension not only sweetened aesthetic science, it expanded its scope also. There is joy indeed in launching a struggle against injustice, and that joy is part and parcel of aesthetic science.

We notice that whenever people stand before a towering personality they become overwhelmed, awestruck. But the greatness of Pārthasārathi is beyond all measure. His greatness is full of sweetness from beginning to end. Furthermore, that sweetness was born out of soft sentimentality. That I will bring relief to all – this very thought is something very noble, very sweet. For this very reason He brought social consciousness to people at large. Without arousing social consciousness, it is next to impossible to bring about social welfare. It may not be possible to bring about social welfare through constructive programmes and through the struggle against injustice alone; social consciousness is indispensable for the permanent existence of aesthetic science. When people contemplate the great Pārthasārathi, their shorter thought-waves, which depend upon crude objects such as name, fame, money, etc., attain a longer wavelength, become straightened, due to the process of Cosmic ideation. This vast Entity is infinite and integral, and the insignificant unit entities remain in bondage due to their obsession with meaningless thoughts of mundane objects such as name, fame, wealth, etc. Those things are mere ripples in the ocean of the Cosmic Entity. When those insignificant entities come in contact with the Great, they no longer remain insignificant, but become great themselves. This very urge to attain the Great frees the mind from the bondage of relativity. No matter what stratum of life you find yourself in, if you love the Great, if you try to move towards That, your insignificance will expand into greatness. If, on the other hand, you adopt the reverse approach; if, that is, you say, “I am so insignificant. Let me first remove my smallness, then I will proceed towards the Great,” this is a huge psychological blunder. In the correct approach, one does not think at all whether one is big or small. One only thinks, “I must love that great Parama Puruṣa.” The moment you think this way, the narrowness of your mind will vanish and yield to greatness. This is the proper psychological approach.

There are people who come to me and say, “I am a great sinner, I am a hopeless sinner.” I feel unhappy and gently rebuke them. I tell them “Look here, if you continue to think that you are a sinner, that very thought will make you a confirmed sinner.” I cannot support this. It is defective. Rather you should go to the temple and say “O Parama Puruṣa, I love You. I want to move towards You. I want to be one with You.” If someone thinks that he or she is a sinner, then that person’s mind is diverted from Parama Puruṣa towards His own ego. So it follows that if one thinks of the great Pārthasārathi, one becomes great like Him, for Brahma vid Brahma eva bhavati – “One who thinks of Parama Puruṣa becomes Parama Puruṣa.” In this process of mental expansion due to constant ideation on Pārthasārathi, the psychic waves attain a greater wavelength, that is,

one is following the path of aesthetic science. He or she begins to love every expression of Parama Puruśa. He or she says:

*Minati caraña pare bhakti miláo bandhu,
Niti niti nava anuráge.*

"O Parama Puruśa, grant me devotion – that devotion which will enable me to love you every moment in newer and still newer ways. For you are endless and your expressions are also endless. If I learn how to love You, I will be able to love You in endless ways. My life will become effervescent with the sweet rhythms of the infinite. My life will attain its highest fulfilment."

This very urge on the part of jīvas to become one with the Cosmos is what is called mysticism. Mysticism is a never-ending endeavour to find a link between the finite and the Infinite. Human endeavour is limitless, endless, so it follows that when people think of Páthasáráthi and His infinite, endless qualities, they become lost. He is the most precious treasure of aesthetic science. The moment one thinks of His excellence, the moment one thinks of the sweetness of His divine existence, one becomes totally lost.

*Tomár rúpe mugdha ámi, mugdha tomár guñe
Párhátáte base áchi tomár nám shuñe.*

[I am awestruck at Your wondrous beauty. I am awestruck before Your matchless qualities. I am waiting for You on the shore of life, waiting to be ferried across.]

At that moment the devotee likes to hear His name alone, to think of Him alone. It shows that Páthasáráthi Himself has developed the science of aesthetics. What can we say of Páthasáráthi in the light of aesthetic science, for He is its creator. Krśña is the final destination of all human beings. All are advancing towards Him, and, while advancing towards Him, they establish some sort of relationship with Him. That relationship is internal. It is purely personal. One may love Him as a mother loves her son, a wife her husband, a servant his master or as friends love one another. This relationship exists with both Vrajagopála and Páthasáráthi, but since Páthasáráthi is such an overpowering personality, usually people establish one of three types of relationship with Him: that of a wife, a servant or a friend. I have already told you that Arjuna was a friend of Krśña – sakhya bháva. The interesting thing, though, is that this friendly relationship cannot endure till the end. Either it is converted into dásya bháva [the feeling of being a servant], or madhura bháva [the feeling of being a lover]. That very outlook that is instrumental in determining a particular type of relationship with Parama Puruśa, depending upon one's inherent saṁskáras, is called mysticism. As I have already explained, mysticism is a never-ending endeavour to find a link between finite and Infinite. Páthasáráthi made it crystal-clear:

*Ye yathá mām prapadyante táṁstathaeva bhajāmyaham,
Mama vartmánuvartante manuśyáh pártha sarvashah.⁽³⁾*

"I appear before a person according to his or her desires. His or her whole being will be filled with My being. All the jīvas of this universe are rushing towards Me, knowingly or unknowingly." This is the final secret of the universe.

5 April 1981, Calcutta

Footnotes

(1) "The heel of the foot is related to the sound tá, the ball of the foot to the sound dhin, and the toes to the sound dhae." (Shrii Shrii Ánandamúrti, "Táńdava, Shástra and the Teachings of Shiva" in Discourses on Tantra Vol. 2, 1994.) –Eds.

(2) The mantra in full:

Samgacchadhvań samvadadhvań sam vo manámsi jánatám,Devábhágań yathápúrve samjánána upásate.

Samánii va ákútiḥ samánań hridayánivah,
Samánamastu vo mano yathá vah susahásati.

(Let us move together, let us radiate the same thought-wave, let us come to know our minds together,
Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe.
Let our aspirations be united, let our hearts be inseparable,
Let our minds be as one mind, so that we live in harmony and become one with the Supreme.) – Eds.

(3) Bhagavad Gítá. –Eds.

Krśńa and Supra-Aesthetic Science (Discourse 27)

I have already discussed the role of Krśńa at some length. So far I have analysed the dual roles of Lord Krśńa and showed how they existed side by side and radiated charming sweetness to His ardent devotees. But at the end of our analysis we blissfully discover that the topic pertains to mohana vijińána [supra-aesthetic stance] – the supreme stance in human life – the highest and most blissful cult. The main point here is that someone is attracting, but then the crucial point is: who is that attracting Entity? The question whether it is Vraja Krśńa or Párthasárathi is utterly irrelevant. It is sufficient to know that an Entity is there which is attracting, powerfully attracting, and that that attracting agent is Lord Krśńa. That is why I prefer to use only the word "Krśńa" – not "Vrajagopála" or "Párthasárathi Krśńa".

I have already said that nandana vijińána [aesthetic science] proceeds along the systaltic wave movements of trough and crest. The quintessence of aesthetic science is to get joy and give joy. When the wavy movement at a certain stage of its progress is turned into linear movement, that is, the movement becomes straightened, then that is no longer aesthetic science, it becomes converted into supra-aesthetic science.

What is this supra-aesthetic science? Whenever sound, touch, form, smell or taste comes within the scope of someone's personal inferences, and if that is anukúlavedaniiyam, that is, agreeably pleasant to the mind and nerves, that person will try to attract that thing. If the object is mobile he or she will draw the object, but if it is static he himself will go to the object. One feels attraction for the lofty peaks of the Himalayas. How? Through rúpa tanmátra. It is impossible to attract the Himalayas, because they are static, not mobile. But human beings are jauńgama [dynamic]. Jauńgama means that which moves, that which is dynamic. That is why humanity reaches out to the Himalayas, to come in contact with the entitative form of the mountains. The point here is this: the Himalayas do not attract people, it is people who want the Himalayas. People want to attract the mountains to themselves, but since this is impossible, they rush to the Himalayas. This is all aesthetic science.

Suppose you see something and take a fancy to it. "Ah, how fine it is!" you will exclaim in joy. Suppose you listen to a nice piece of music and deeply enjoy it. Your friend may be sitting nearby, but you will surely say, "Wait a bit, please. Let me listen to the music a little longer." Here you derive ánanda [joy] from the music; it is similar when you give joy to others. Suppose there is a singer who is also a little hungry. He or she may decide to go on singing just to give the audience more enjoyment. This is the scope and extent of aesthetic science. But supra-aesthetic science is different from this.

Humanity no doubt has some access to this science due to the grace of Parama Puruśa, but this science pertains exclusively to Parama Puruśa, to my beloved Kṛśṇa. Here Kṛśṇa means both Vraja-gopāla and Pārtha-sārathi. Thus far, there were two different roles of Kṛśṇa. I moved and danced with both, but now they are merged into One. Supra-aesthetic science implies drawing the microcosms closer to Himself through inferential and other ectoplasmic attractions, or by attracting others to Himself through His irresistible charms.

Parama Puruśa is the Supreme Progenitor of this universe. He has been creating, maintaining and destroying this universe through saṁcara and pratisaṁcara. Now during the phase of pratisaṁcara He attracts everyone and everything towards Himself. This work of attraction may be done in various ways. Some may be drawn up by rope, some may be drawn up by the forces of love. Some can be attracted by sweet words of love and affection, while others can be captivated only by feelings of internal love. My beloved Kṛśṇa draws jīvas to Himself only by internal thoughts of love. This is pratisaṁcara. In this process of pratisaṁcara, the vast multitude of microcosms evolve. How do they evolve? They evolve because Parama Puruśa loves them, and the force of His intense love draws them towards Himself. If someone says, "No, I won't go." that will not do. He or she shall have to go, there is no other option.

In mohana vijñāna, Parama Puruśa has been ever attracting all towards Himself. The difference between nandana vijñāna and mohana vijñāna is very vast indeed. Parama Puruśa is always attracting the microcosms. Although some are reluctant to respond to His call of love, even then they will have to come. This is the speciality of mohana vijñāna.

All the entities of this universe are mutually attracting all other entities. But Parama Puruśa is attracting all entities by dint of His love for all, by dint of His personal relationship with all. So Parama Puruśa alone is the presiding Entity of mohana vijñāna, and not any other entity. When jīvas feel this attraction in the heart of their hearts, they think it is an excellent idea to draw all human beings to His charming sweetness by their loving hearts, and then guide them along the path of supreme beatitude, the path of all-round perfection, just as Parama Puruśa attracts all by the radiance of His unbounded love and affection. So those who love the Supreme, those who are genuine devotees of Parama Puruśa, are bound to love all and attract them to the path of supreme blessedness.

Basically Parama Puruśa is the focal point, the pivotal point, of supra-aesthetic science. Jīvas, no doubt, have the power of attraction, but their attraction is not as irresistible as the supra-aesthetic attraction. Jīvas try to attract but their power of attraction is not all-pervasive. This is the crux of supra-aesthetic science. Parama Puruśa is Kṛśṇa. The word kṛśṇa means one who attracts all, who draws all towards Himself.

Attraction through Tanmātras

The question is, how does He attract the jīvas? The only means of attraction available to the microcosms is the tánmātrika sources. Microcosms are acquainted with the world through these tanmātras. Similarly they come in close contact with Parama Puruśa through the tanmātras.

In this connection one thing more has to be said. As far as your relationship with Parama Puruśa is concerned, that tánmātrika realization or inferential bondage is not of the physical world, it is of the ectoplasmic world. That attraction is also there in the ectoplasmic body. When we look at the external world we stand and stare and simply marvel at the beautiful manifestations of the

Lord. Similarly in our minds we can also enjoy beautiful expressions of the Lord – that is, the inferential bliss that emanates from Parama Puruṣa. Tanmātras emanate from both worlds, but physical tanmātras emanate from the physical world, not the psychic world.

Gandha tanmātra: How do we receive the very subtle molecular expressions of this phenomenal world, this quinquemental world, which is otherwise known as gandha tanmātra [smell inference]? The smell that emanates from crude objects when they are pulverized is obviously crude. Depending upon the degree of subtlety or crudity, we can distinguish between sweet-scented and foul-smelling things. The subtler the smell, the sweeter it is. And when this sweet smell is there but we fail to locate the physical source of its emanation, that smell is called surabhi [aroma]. The source of its emanation is beyond the range of the sense organs. Whenever a person is deeply absorbed in the thought of Parama Puruṣa, he or she gets this aroma. Obviously, each and every spiritual aspirant is entitled to get this aroma. That is, when the aspirant enjoys this ectoplasmic aroma due to a good deal of mental concentration, he or she gets the same sort of aroma in the external world as well.

Lord Kṛṣṇa attracts the aspirant through the emanation of aroma. He does not draw the jīvas by rope, but through the waves of aroma. He binds you and draws you nearer to Himself. Your mind gives up all other objects and rushes headlong towards the Lord. The aspirant deeply enjoys the blissful aroma and exclaims in joy, "How sweet, how blissful this aroma is! But where does it come from? I can't locate its source." This is how the Supreme Lord of mohana vijñāna is drawing you to Himself, through the gandha tanmātra. You too are running towards Him. You cannot but run that way because you are helpless in this regard.

Rasa tanmātra: Next is rasa tanmātra [taste inference]. On deeper analysis we find that every object of this universe is sweet. Sweetness, not harshness, is the reality. Parama Puruṣa no doubt deals many blows to the microcosms, but that is just to facilitate their progress. Judged from a materialistic perspective, every blow is apparently harsh, but actually it is not harsh, it is soft. He is concerned for your well-being, that is why He resorts to that apparently crude technique. Ultimately, that method, that way, will prove beneficial to you. Rabindranath Tagore wrote in one of his poems: Ei karecha bhāla nithur he Ei karecha bhāla ["You have rightly served, O cruel Lord. You have rightly served"]. This is all for the good of the jīvas.

You should bear in mind that everything of this ectoplasmic world is sweet, nothing is sour, nothing is bitter. Even any bitter expression of the Lord is meant for the good of jīvas and for that reason it is also sweet in the end. Tumi komale kāthore madhure tinakte pūrṇa ["Parama Puruṣa is full, absolutely full, of softness, as well as harshness; sweetness as well as bitterness"]. Hence He attracts jīvas through His characteristic sweetness, through the divine flow of His sweetness.

As already said, one of the many bhāvas is madhura bhāva. Madhura bhāva is a very exalted bhāva, for this bhāva fills the mind with sweetness and bliss and leads the aspirant to the closest proximity of the Lord. To a person who is predominantly a devotee of the Lord, everything tastes sweet, there is nothing bitter in the creation of Parama Puruṣa. He is attracting you through the ectoplasmic world, binding you through the bonds of love. You cannot sever the bonds of love. It is said in Vaeṣṇava philosophy:

*Pasharite cāy man pāsharā nā yāy go,
Kii kari go, kii habe upāy?*

"The mind wants to forget Him, but cannot. Now, what is the way out?"

Sometimes a person is inclined to think, "No, I won't go to Him – He will scold me, He will punish me; I won't go near Him." Even then, he or she has to go. The mind may be reluctant to go, the legs may refuse to go, but even then one will have to move, to reach Him. One cannot remain away from Him. Rather, one has to rush along towards Him, because there is that inseparable bond, the inferential bondage of the Cosmic flow. For He is Mohana [One Who

Attracts]. He is Manamohana [One Who Attracts the Mind]. He is Vishvamohana [One Who Attracts the Universe].

Rúpa tanmātra: Through rúpa tanmātra [form inference], He is attracting the microcosms. No one believes that something has come out of nothing. Similarly, no one believes that something will someday become nothing; it is unbelievable. Something will remain something, although it will go through the process of metamorphosis. Again, the question of nothing changing its form does not arise at all. So nothing will remain nothing.

This universe of Parama Puruśa has been moving along the path of pratisaiṅcara. The more it advances on the path of pratisaiṅcara, the sweeter is its expression, because it comes nearer to the nucleus of the Cosmic body. Birds and animals are more beautiful than bricks, stones or wood, and human beings are more sublime than birds and animals. The human mind is full of tenderness, softness, sweetness and other qualities of the divine flow. No other creature is as sublime as human beings, because no heart other than the human heart has such subtle sentimentality. The human heart is sweet because its sentimentality is sweet. And as the human heart is sweet, the human mind is also sweet. However bad a person may be, when he or she remains in his or her permanent composure, he or she remains a sweet and sublime personality. That is why the inner expression of Parama Puruśa in the human ectoplasmic world is decidedly more sublime than His manifestation in the outer world. For He is drawing human beings, attracting them in their ectoplasmic world. He says, "Come along, come to Me. You will have to come." Humanity cannot but respond to His irresistible call.

*Rúpa lági añkhi jhure guñe mana bhor;
Prati auṅga lági kánde prati auṅga mor.*

"My eyes are saturated with the joy of beautiful forms. My mind is full of His qualities. Each of my limbs is yearning for access to Him."

Sparsha tanmātra: We cannot remain separated from Him. He is attracting through sparsha tanmātra [touch inference]. As an Entity, Parama Puruśa is as sweet as He is soft. People experience His softness in the deepest cavity of their hearts and in the controlling point of human sentimentality. There is no scope for harshness there. When one thinks of another entity, he or she thinks with the softness of the heart, not with harshness. For instance, suppose a little girl does not go to school. Her mother, in displeasure, bursts out, "Blast you – neglecting your studies. You naughty child! If you don't change your ways, you'll go to hell." Later on she has second thoughts about her words, she realizes her mistake. She tells herself, "It wasn't proper to chastise my little child that way. Supposing she didn't go to school, what of it? I wished her death. O God, I beseech You, don't take her life. They were only words from my mouth, O Lord. I didn't really mean them."

The subterranean Cosmic flow operating in the human heart is always soft, never harsh, and there my Vraja Krśṇa and my Párhoasárho are one. This is the flow of sparsha tanmātra in human beings. This is how Parama Puruśa is attracting people in the world of touch inferences. He does not allow people to be harsh, He wants them to remain soft. Outwardly, these soft-minded people will have to assume a harsh composure against the wicked. This is the way of the world. By nature you are not hard-hearted. There are people whom we call cruel because of their hard-heartedness. But if those very wicked persons go deeper into their beings, they will no longer remain wicked or hard-hearted. Mostly it is just that they take a superficial view of life. Had they gone deep into their minds, had they tried to realize Parama Puruśa with their sentimentality, they would certainly have felt the presence of the undercurrents of His softness. The difficulty with them is that they never go deep into their sentimentality and hence they have a tendency towards hard-heartedness.

Shabda tanmātra: Next comes shabda tanmātra. Parama Puruśa is drawing the microcosms through the sound inference. The very existential feeling of jiivas lies covert in the

múládhára cakra [the lowest psycho-spiritual plexus in the human body], and the very urge to speak gradually takes the actual form of expression through successive stages of language formation – pará, pashyanti, madhyamá, dyotamáná, vaekharii and shrutigocará – and finally gives rise to audible language through successive waves. When people enter the core of the world of sounds, they experience their existential feeling, along with the shabda tanmátras, through different stages of realization: sálókya, sámīpya, sáyujya, sárúpya, sárśthi and kaevalya.⁽¹⁾ That is, as long as the sound inferences are there, sound is very evident to them, and in the subtlest stage of shabda tanmátra they get Parama Puruśa in the form of oṁkára. The sádhaka advances on the spiritual path while realizing Prañavátmakaṁ Brahma [“Brahma is of the same nature as prañava”]. But at the last stage of realization, a sádhaka discovers that there is no sound, because if there is no curvature, there cannot be any sound. When waves get straightened, all sounds stop – only an all-pervading silence prevails. When sound is transcended, the spiritual aspirant enjoys unbounded spiritual bliss due to perfect psycho-spiritual parallelism. This shabda tanmátra leads human beings towards the state of communion between jīva bháva and Shiva bháva. That is why Parama Puruśa has been attracting the microcosms through all the inferential perceptions.

Many people come to me and say, “Bábá, we are sinful persons, what will befall us?” Frankly speaking, I don’t feel happy at all when I hear these words. Parama Puruśa loves saints and sinners alike. He attracts all through madhura bháva [sweetness], not káthor bháva [harshness] – that is, through all kinds of inferential vibrations. So, why should anyone worry about his or her future? This has no proper justification. Parama Puruśa takes care of all such worries. He is always lovingly calling people very, very close to Himself through the tanmátras. This is the central theme of mohana vijñána. That is, human beings are always moving, not in the Vrindavana of the physical world, but in the Vrindavana of the world of bháva. When Kṛṣṇa was in the Vrindavana of the physical world, there were both the physical Vrindavana and the spiritual Vrindavana.

Today, for all His devotees, and even for His non-devotees, there is very much spiritual Vrindavana. And Lord Kṛṣṇa is always there, for He said, Vrndávanaṁ parityajya pádamekaṁ na gacchámi [“I won’t go anywhere, not even one step, from Vrindavana”]. This is not the terrestrial Vrindavana, but the Vrindavana of the devotee’s heart. In this Vrindavana, both the devotee and the Lord are there. They are playing the game of hide and seek – now He attracts the devotee, now He hides Himself. When the devotee rushes to Him, he or she discovers that the One who was attracting from behind the scenes was actually close at hand; and so he or she attains Him.

*Nitya áchi Vrndávane, ámi to nai Hari chára
Dákle Hari ásbe káche dákle pare-i dey se sára.*

[I am always in Vrindavana. I am never alone or without Him. The moment one calls Him, He responds forthwith.]

In this Vrindavana of the devotee’s heart, Vraja Kṛṣṇa and Páthasárathi are mingled into one. Both are attracting devotees by bonds of love. This is the inner spirit of mohana vijñána. When devotees feel the presence of Parama Puruśa in the Vrindavana of sentimentality and rush towards Him with all the sweetness of their hearts, then there is no difference between Vraja Kṛṣṇa and Páthasárathi, between Kṛṣṇa the king and Kṛṣṇa the cowherd boy; Kṛṣṇa of the yogis and Kṛṣṇa of the philosophers, Kṛṣṇa of the naraliilá [sport of playing a human role] and Kṛṣṇa of the Prabhuliilá [sport of playing a divine role]. They all merge into one. The liilánanda [sportive manifestation] aspect of Parama Puruśa is suspended into the nityánanda [eternal] aspect of Parama Puruśa. That exalted state of realization – the highest attainment for a bhakta – is also the supreme achievement for a jñánii [person of knowledge] and also for a karmii [person of action].

The sooner one responds to the call of Kṛṣṇa, the lord of mohanatattva [attracting power], the better. Any delay means wasting one’s valuable time. Hence, it is proper that human beings

should rush towards Him only, as time is very short. When devotees come in close proximity to this Kṛṣṇa, then all expressions of Parama Puruṣa are suspended into one supreme existence. In that most exalted state of realization, the devotee exclaims in ecstatic joy:

*Jaya Vṛndāvana jaya naraliilā jaya Govardhana cetanashilā,
Jaya Nārāyaṇa Nārāyaṇa Nārāyaṇa Nārāyaṇa he,
Jaya Shrii Yamunā jaya Vrajareṇu jaya kuṇjavana gopikāveṇu
Jaya Nārāyaṇa Nārāyaṇa Nārāyaṇa Nārāyaṇa he.*⁽²⁾

Then the devotee frankly says, “O my Lord, my Parama Puruṣa, I don’t hesitate to admit that I have been unable to realize You, but now I understand who You are.” Then the devotee can bring all his or her powers, all his or her sentimentality, to one point, and proclaim the highest realization:

Gopālapālaṁ Shishupālapālaṁ Shriikṛṣṇacandraṁ satataṁ namāmi.

[O beloved Kṛṣṇa, the protector of the good and the redeemer of the wicked, I salute You always.]

12 April 1981, Calcutta

Footnotes

- (1) See Chapter 3. –Eds.
- (2) Jaya...: “Victory” to the many entities. –Eds.

Namāmi Kṛṣṇasundaram

Appendix

In the concluding portion of “Kṛṣṇa and Supra-Aesthetic Science”, the last discourse of this book, the following two especially devotional shlokas have been referred to:

*Jaya Vṛndāvana jaya naraliilā jaya Govardhana cetanashiilā,
Jaya Nārāyaṇa Nārāyaṇa Nārāyaṇa Nārāyaṇa he,
Jaya Shrii Yamunā jaya Vrajareṇu jaya kuṇjavana gopikāveṇu,
Jaya Nārāyaṇa Nārāyaṇa Nārāyaṇa Nārāyaṇa he.*⁽¹⁾

* * *

*Gopālapālaṁ Shishupālapālaṁ Shriikṛṣṇacandraṁ satataṁ
namāmi.*

These two shlokas are the verbal expression of the particular devotional feeling that the jīvas realize on the eve of their total merger into the Cosmic flow, having arrived step by step at the pinnacle of devotion. This appendix is intended to explain the underlying import of these two shlokas.

Vṛndāvana. The presence of Vrajagopāla in Vrindavana is a symbolic expression of the Cosmic presence in the spiritual stratum. Normally that presence remains beyond the psychic

periphery of unit beings. Vrindavana in this case does not represent the physical Vrindavana. It represents human sentimentality, the sweetest recesses of the human heart.

The subtlest, the most delicate, portion of the human mind is the controlling point of human cordiality. When the human mind is focused on that particular point, it starts to experience the Kṛṣṇalīlā [Kṛṣṇa's pastimes with His devotees]. The human heart, which is Vrindavana, is the nucleus of all the warmth and sweetness of the human mind. Human beings are always eager to rush towards the mohanatattva [supreme attractive force] which lies covert in the inner Vrindavana. Parama Puruṣa also enhances the degree of spiritual attraction and increases the jīvas' desire to rush towards Him. Due to this intense spiritual attraction the mind refuses to entertain any other psychic object. One may try in vain to persuade the mind to desist from thinking of Kṛṣṇa, but even then the mind will think of Kṛṣṇa and nothing else. Human beings at that stage lose their ordinary propensities and cling to their spiritual object alone. Thus microcosmic bearing is turned into Macrocosmic bearing.

*Ucātan man nā māne vāraṇ,
Shudhu tāri pāne chutē yāy.*

[The restless mind rushes towards Him not caring for anything else.]

The person who has intellectually understood this sweet Entity but who has not brought Him within the domain of realization is really bhāgyahata [unfortunate]. The one who has realized this Entity is really bhāgyabān [fortunate]. He or she listens to the divine music of the magic flute and is transported in joy. Therefore a mystic poet has said:

*Adyāpi āmār Kṛṣṇa bānsharii bājāy,
Kona kona bhāgyabān shuṇibāre pāy.*

[My beloved Kṛṣṇa plays His flute even today. Only the lucky ones get to listen to His music.]

At that stage all the discriminating tendencies of spiritual aspirants are obliterated, the intellect ceases to function, and Vraja Kṛṣṇa, Pārthasārathi Kṛṣṇa, the naralīlā of Kṛṣṇa, the physical Vrindavana, even the dust of Vraja [Vrajareṇu], all become fused into one. Strangely enough, in the human mind where innumerable thought-waves rise and fall, there remains only one thought, the thought of Vrindavana. Naralīlā. Let us come to naralīlā. The question arises, if Parama Puruṣa, or Kṛṣṇa, constantly remains in the inner Vrindavana of the human heart, then what is the necessity of His assuming human form in order to come in contact with microcosms. Why this naralīlā – the taking of human form by Parama Puruṣa to fulfil His divine mission? Parama Puruṣa has two manifestative aspects – nityānanda bhāva [Parama Puruṣa in His original and impersonal form], and līlānanda bhāva [Parama Puruṣa in His operational expression]. Kṛṣṇa came to earth in the form of Mahāsambhūti for the restoration and dissemination of devotion and spiritual bhāva. To highly-evolved spiritual aspirants, the naralīlā of Parama Puruṣa is as sweet as His Prabhulīlā, or nityānanda bhāva. So the devotee who has established perfect parallelism with the Cosmic flow of Parama Puruṣa is bound to sing the glories of naralīlā.

Govardhana cetanashīlā. "Govardhana" in common parlance refers to the Govardhana Mountain where Lord Kṛṣṇa played His divine sport. However, the subtle significance is this: Go means the indriyas, and vardhana means "nourishment". So govardhana means "that which sustains and develops the indriyas". And cetanashīlā means "living stone" [a stone which expands in volume over time]. Due to the desire of my beloved Kṛṣṇa, the indriyas and microcosmic minds develop like a cetanashīlā. When the entire capacity of the indriyas is pinnacled, the indriyas become suspended in the mind, and the mind becomes suspended in Parama Puruṣa. To the extent that the indriyas are not developed, people think that Parama Puruṣa is as inaccessible as a

jewel lying at the bottom of the ocean, as the stars in the sky. Conversely, when the indriyas are developed, one feels that He is no longer inaccessible. Hence jaya Govardhana cetanashiilá.

Shrii Yamuná. Just as there is a Yamuna River in the physical sphere, in the subtle psychic sphere also there is a certain flow which leads microcosms towards Parama Puruśa. It was by the Yamuna that Shrii Krśńa used to move, playing His divine sport. To the devotees the Yamuna remains a hallowed memory.

Vrajareñu. "Vraja" ordinarily means the land of Mathura where Shrii Krśńa played His unique and historical role, and reñu means dust particles. Vraja in the philosophical sense implies movement while getting joy. When spiritual aspirants move towards Parama Puruśa, it does not denote physical movement but psychic movement. This movement in the world of bháva is called vraja parikramá [circumambulation in the psycho-spiritual sphere]. This vraja parikramá is a sacred act. Just as in the naraliilá of my beloved Krśńa every dust particle of Vraja became sacred due to the holy visits of countless devotees, so the bhávareñu of the paths of the psycho-spiritual world, trodden by countless sádhakas, is equally sacred. Hence the heart of the devotee sings jaya to Vrajareñu.

Kuiñjavana. In ordinary parlance, kuiñjavana means an arbour, a small place surrounded by foliage. In the spiritual sphere, kuiñjavana implies a very secret cavity in the human heart from where Parama Puruśa sends out His irresistible divine call to His numerous devotees. This kuiñjavana is the favourite haunt of Shrii Krśńa. If it had not been for kuiñjavana, from where would He have sent out His divine call?

[Gopikáveñu. Veñu means "bamboo flute", and gopikáveñu means "a flute which emits melodious notes regaling the hearts of devotees".]

Hence gopikáveñu and kuiñjavana are equally dear to devotees. When the jīivas are about to merge their microcosmic existence in the Macrocosmic existence, they become confused. They remain in ecstasy while thinking about physical things such as Govardhana, cetanashiilá, Shrii Yamuná, Vrajareñu, kuiñjavana and gopikáveñu. They make no differentiation between things of the mundane and spiritual worlds. They sing the glories of naraliilá at one moment, and at the next moment they sing the glories of Parama Puruśa, or Nárāyaña. However, the mental balance is tipped in favour of Parama Puruśa, Nárāyaña.

Finally arrives the long-awaited aparokśa anubhúti [direct realization]. In that auspicious moment the sádhaka fully comprehends the hidden import of the supreme stance and cries out in joy, "O Parama Puruśa, I couldn't realize You until now. But now I understand that You are that very Gopálapálaka, Shishupálapálaka."

Here gopála means the jīvátman. That is, gopála means the forces of light. Go, as I have already said, means indriya, and gopála means the reflecting plate of the indriyas, that is, the jīvátman. Parama Puruśa is "Gopálapála" [pála means "protector"] because He is the lord of all jīvátmas.

He is also Shishupálapála. "Shishupála" here means the forces of darkness. So Parama Puruśa is also "Shishupálapála" because He does not annihilate those forces, but instead creates a congenial environment for their evolution to higher stages of existence. It implies that just as the Lord protects the virtuous in a positive way, He also protects the wicked in another way which is proper for them. He is the protector of both sinners and saints. Hence I salute that ShriiKrśñacandram, Krśñasundaram [Krśńa the Beautiful], the repository of endless virtues. I salute Him not a million times, but always, in every fraction of a second.

date not known

Glossary

- ÁCÁRYA m. or ÁCÁRYÁ f. Spiritual teacher qualified to teach all lessons of meditation.
- ADHARMA. That which goes against DHARMA.
- ADVAETA. Non-duality.
- AESHVARYAS. Eight occult powers: ańimá, to become small (small enough to enter any physical particle or any crevice of another’s mind); mahimá, to become large (an expanded mind is omniscient, and feels love for the universe); laghimá, to become light (a light body can fly through air, a light mind can study the minds of others); prápti, to obtain any desired object; iishitva, to control (this supreme control may be used to guide others’ minds); vashitva, to psychically dominate others; prakámya, to materialize the desired outcome of events; and antaryámitva, to know the inner thought-wave and the inner need of any entity. These powers are also called vibhúti. (Note that though some of the powers may be used for similar ends, the ends are achieved by different methods.)
- AHAM, AHAMTATTVA. Doer “I”, ego, second mental subjectivity.
- ANANDA MARGA. Path of divine bliss; Ánanda Márga Pracárika Sańgha (Ananda Marga organization).
- ÁNANDA. Divine bliss.
- AÑU PURUŚA. See PURUŚA.
- APARÁJINÁNA. Mundane, or worldly, knowledge.
- APAROKŚA ÁNUBHÚTI. Direct experience.
- ÁTMÁ, ÁTMAN. Soul, consciousness, PURUŚA, pure cognition. The átman of the Cosmos is PARAMÁTMAN, and that of the unit is the jiivátman.
- ÁTMAJINÁNA. Self-knowledge.
- AVADHÚTA m. or AVADHÚTIKÁ f. Literally, “one who is thoroughly cleansed mentally and spiritually”. A monk or nun of an order close to the tradition of Shaeva Tantra.
- AVATÁRA. Incarnation.
- AVIDYÁMÁYÁ Extroversial force; aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude. See also VIDYÁMÁYÁ.
- ÁYURVEDA. The Vedic system of medicine.
- BHAGA. Bhaga is a collection of six attributes: AESHVARYA; viirya – valour, command; yasha – fame, reputation; shrii – charm; jinána – knowledge, especially self-knowledge; and vaerágya – renunciation.
- BHAGAVÁNA. The owner of BHAGA, one who has fully imbibed the six qualities; Lord.
- BHÁGAVATA DHARMA. The DHARMA to attain the Supreme.
- BHAKTA. Devotee.
- BHAKTI. Devotion.
- BHAKTITATTVA. The cult of devotion. See also INDIAN PHILOSOPHIES.
- BHAKTI YOGA. Devotional form of spiritual practice.
- BHÁVA. Idea, ideation, mental flow.
- BHAVA. The expressed universe.
- BHÁVA SÁDHANÁ. Spiritual practice of auto-suggestion.
- BRAHMA. Supreme Entity, comprising both PURUŚA, or SHIVA, and PRAKRTI, or SHAKTI.
- BUDDHI. Intellect.
- CITISHAKTI. Cognitive Principle, PURUŚA, Pure Consciousness.
- CITTA. Done “I”, objective “I”, objective mind, mind-stuff.

DÁSYA BHÁVA. The devotional attitude of looking upon oneself as the servant of the Lord.
DEVA. Mythologically, a god, a deity. Philosophically, any vibration, or expression, emanating from the Cosmic Nucleus.
DEVII. A goddess, a female deity.
DHARMA. Characteristic property; spirituality; the path of righteousness in social affairs.
DHARMARÁJYA. Literally, “reign of dharma”; rule of moralism.
DHÁRMKA. Adjective of DHARMA.
DVAETA. Duality.
DVAETÁDVAETA. Dualistic non-duality

GOPA m. or GOPII f. Village cowherd boy or girl; devotees of the Lord.
GUÑA. Binding factor or principle; attribute; quality. PRAKRTI, the Cosmic Operative Principle, is composed of: sattvaguña, the sentient principle; rajoguña, the mutative principle; and tamoguña, the static principle.

IISHVARA. The Cosmic Controller; literally, “the Controller of all controllers”.
INDIAN PHILOSOPHIES. The life and personality of Krśṇa implies the theory of advaetadvaetádvaetaváda (non-dualistic dualistic non-dualism). In various degrees of contrast to this theory are three schools, or complete systems, of philosophy, and a number of theories which might not be considered schools, but which were associated to different extents with these three schools or with other schools. (For instance, the founders of the Vishuddha Advaetaváda school stressed the upádhiváda theory.)

The three schools are: Sámkhya, Uttara Miimáṃsá (synonymous with both Vishuddha Advaetaváda, or Pure Non-Dualism, and Vedanta, and consisting mostly of the theory of Máyaváda, the doctrine of illusion) and Vishiśṭádvaetaváda (Qualified Non-Dualism). (Sámkhya and Uttara Miimáṃsá are among the six orthodox Indian philosophies – the remaining four, not taken up in this book, being Yoga, Nyáya, Kanáda Nyáya, and Púrva Miimáṃsá.)

The various theories or approaches are: prapattiváda (“whatever is taking place in the universe is all due to the Cosmic will”); Máyaváda (doctrine of illusion); advaetaváda (non-dualism, monism); Maháviśṇuváda (doctrine of Maháviśṇu); dvaetaváda (dualism); Baoddha Shúnyaváda (nihilism); upádhiváda (“the difference between jīvas and Parama Puruṣa lies in upádhis”, special qualities); kṣāṇika vijñānaváda (doctrine of momentary existence); dehátmaváda = dehapariṇámavád = jaḍaváda (materialism); dvaetádvaetaváda (dualistic non-dualism); bhaktitattva (cult of devotion); and pariprashna (spiritual questioning).

INDRIYA. One of the five sensory organs (eyes, ears, nose, tongue and skin) or five motor organs (hands, feet, vocal cord, genital organ and excretory organ). The eye indriya (for example) comprises the eye itself, the optical nerve, the fluid in the nerve, and the location in the brain at which the visual stimulus is transmitted to the ectoplasm, or mind-stuff.
ÍŚŦA. Goal; one’s personal deity or goal in life.

JAGAT. World, universe.
JANYA IISHVARA. SÁMKHYA concept of a Cosmic entity instrumental for creation.
JIVA. An individual being.

JIVABHÁVA. Finite subjectivity, feeling of the unit state, sense of the unit identity, microcosmic bearing.
JIVÁTMÁ, JIVÁTMAN. See ÁTMÁ.
JINÁNA. Knowledge; understanding.
JINÁNA YOGA. A form of spiritual practice which emphasizes discrimination or intellectual understanding.
JINÁNII. A SÁDHAKA who follows the path of knowledge or discrimination.

KAOLA. One who practises kula sáadhaná and is adept at raising one's own KUÑDALINII.
KAORAVAS. Sons of King Dhritarastra, the adharmik forces in the Mahábhárata war.
KARMA. Action; sometimes, positive or negative action which produces SAMSKÁRAS.
KARMA YOGA. A form of spiritual practice which emphasizes selfless action.
KŚATRIYA. A person whose mentality is to dominate over matter, a member of the warrior social class.
KIIRTANA. Collective singing of the name of the Lord, sometimes combined with a dance that expresses the spirit of surrender.
KOŚA. "Level" or "layer" of the mind (either Macrocosmic Mind or microcosmic mind) in terms of its degree of subtlety or crudeness.
KRŚÑASUNDARAM. Krśná the Beautiful.
KURUKŚETRA. The battlefield of the Mahábhárata war.

LIILÁ. Divine sport.
LOKA. A "level", or "layer", or "sphere" of the Macrocosmic Mind.

MADHURA BHÁVA. See RÁDHÁ BHÁVA.
MAHÁBHÁRATA. "Great India"; the name of a military campaign guided by Lord Krśná around 1500 BCE to unify India; the epic poem written by Maharshi Vyasa about this campaign.
MAHÁKAOLA. A Tantric guru who can raise not only his own kuñdalínii, but those of others also; in Buddhist Tantra, Mahákaola is sometimes symbolic of PARAMA PURUŚA.
MAHÁPURUŚA. A person highly evolved psychically and spiritually, especially one who has consequently developed a charisma felt by other people.
MAHÁSAMBHÚTI. When TÁRAKA BRAHMA utilizes the five fundamental factors to express Himself through a body, this is known as His Mahásambhúti.
MAHÁSHÚNYA. The Void.
MAHÁTTATTVA. "I" ("I am," "I exist") feeling, existential "I".
MANTRA. A sound or collection of sounds which, when meditated upon, will lead to spiritual liberation. A mantra is incantative, pulsative, and ideative.
MÁRGA. Path.
MARGI. A member of Ananda Marga.
MÁYÁ. Creative Principle, PRAKRTI in Her phase of creation. One aspect of Máyá is the power to cause the illusion that the finite created objects are the ultimate truth.
MÁYÁVÁDA. Doctrine of Illusion. See also INDIAN PHILOSOPHIES.
MITHYÁ. False, unreal.
MOHANA VIJINÁNA. Supra-aesthetic science.
MOKŚA. Spiritual emancipation, non-qualified liberation.
MUKTI. Spiritual liberation.

NAMÁMI. Salutations.
NANDANA VIJINÁNA. Aesthetic science.
NÁRÁYAÑA. The Supreme Entity; literally, "the Lord of Nára (PRAKRTI)".
NIRGUÑA BRAHMA. BRAHMA unaffected by the GUÑAS; Non-Qualified Brahma.

ONM, ONMKÁRA. The sound of the first vibration of creation; the bijja mantra (acoustic root) of the expressed universe. Onmkára literally means "the sound onm".
OTA YOGA. The association of PURUŚOTTAMA with each unit creation individually in PRATISAINCARA.

PADAVII. See UPÁDHI.

PANDAVAS. The sons of King Pandu, the dharmic forces in the Mahábhárata war.

PÁPA. Sin.

PÁPII. Sinner.

PARÁJINÁNA. Spiritual knowledge.

PARAMA PURUŚA. See PURUŚA.

PARAMÁTMA, PARAMÁTMAN. Supreme Consciousness in the role of witness of His own macropsychic conation. Paramátman comprises: (1) PURUŚOTTAMA, the Macrocosmic Nucleus; (2) Puruśottamá's association with all creation in His extroversive movement (protá yoga); and (3) Puruśottamá's association with each unit creation individually (ota yoga) and (4) with all collectively (protá yoga) in His introversive movement.

PARIPRASHNA. A question on a spiritual topic. See also INDIAN PHILOSOPHIES.

PAROKŚA ÁNUBHUTI. Indirect knowledge or experience.

PÁRTHASÁRATHI. Literally, "Arjuna's charioteer"; Kṛṣṇa in the role of a king.

PÁTAKA. Sin. There are two kinds: PÁPA, sin of commission, and pratyaváya, sin of omission.

PRAKRTI. Cosmic Operative Principle.

PRAKRTITATTVA. Essence of PRAKRTI.

PRAÑÁSHA. Dissolution, total annihilation.

PRAPATTI. "Whatever is taking place in the universe is all due to the Cosmic will". See also INDIAN PHILOSOPHIES.

PRATISAINCARA. In the Cosmic Cycle, the step-by-step introversion and subtilization of consciousness from the state of solid matter to the Nucleus Consciousness. (Prati means "counter" and saincara means "movement".)

PROTA YOGA. The association of PURUŚOTTAMA with all creation in His extroversive movement and with all the unit creations collectively in His introversive movement.

PURUŚA. Consciousness. Supreme Consciousness, the consciousness of the Cosmos, is Parama Puruśa, and a unit consciousness is an ánu puruśa.

PURUŚATATTVA. Essence of PURUŚA.

PURUŚADEHA. The entire created substance, causal, subtle and crude, of the Macrocosm; Cosmic "I" + Cosmic Doer "I" + Cosmic done "I".

PURUŚOTTAMA. The Nucleus Consciousness, the witness of saincara and PRATISAINCARA.

QUINQUELEMENTAL. Composed of the ethereal, aerial, luminous, liquid and solid factors, or elements.

RÁDHA BHÁVA, MADHURA BHÁVA. Rádha bháva means literally the devotional attitude which Rádha held as the beloved of Kṛṣṇa. Madhura bháva means literally the "sweet", or "honey", devotional attitude.

RÁMAYÁNA. An epic poem of India. It is the story of King Rama, or Ramchandra.

RASA. Cosmic flow; taste.

RÁSALIILÁ. "Parama Puruśa has created an endless network of waves from the Cosmic Nucleus according to His own sweet will.... Each of these waves is a DEVA, but the fundament upon which these waves have been created is called RASA.... The divine sport of these innumerable waves is called the rásaliilá."

RŚI. Sage; one who, by inventing new things, broadens the path of progress of human society.

RÚPA TANMÁTRA. Inferential waves conveying vision, i.e., the sense of form. See also TANMÁTRA.

SADÁSHIVA. SHIVA (literally, "Eternal Shiva").

SÁDHAKA. Spiritual practitioner.

SÁDHANÁ. Literally, "sustained effort"; spiritual practice; meditation.

SÁDHU. Virtuous person, spiritual aspirant. See also SÁDHAKA.

SAGUÑA BRAHMA. BRAHMA affected by the GUÑAS; Qualified Brahma.

SAHASRÁRA CAKRA. Highest, or pineal, psychic nerve plexus, located at the crown of the head.

SAINCARA. In the Cosmic Cycle, the step-by-step extroversion and crudification of consciousness from the Nucleus Consciousness to the state of solid matter. (Saincara literally means "movement".)

SÁMKHYA. The oldest school of philosophy, first propounded by Maharshi Kapila. The word sánkhya means "that which is related to sánkhyá, or numerals". See also INDIAN PHILOSOPHIES.

SÁMSÁRA. The world as a dimension of relentless, unceasing movement.

SAMSKÁRA. Mental reactive momentum, potential mental reaction.
 SAKHYA. Adjective of sakhá, “friend” (two sakhás, literally, are two persons who have separate physical bodies, but have the same mental body, because there is so much love).
 SAKHYA BHÁVA. The devotional attitude of looking upon the Lord as one’s dearest friend.
 SAMÁDHI. “Absorption” of the unit mind into the Cosmic Mind (savikalpa samádhi) or into the ÁTMAN (nirvikalpa samádhi).
 SAMÁJA CAKRA. Social cycle.
 SAMÁJA. Society.
 SANNYÁSII m. or SANNYÁSINII f. Literally, “one who has surrendered one’s everything to the Cosmic will” or “one who ensconces oneself in Sat, the unchangeable entity”; a renunciant.
 SÁRATHI. Charioteer.
 SAT, SATYA, SATYAM. “That which undergoes no change”; Absolute Reality.
 SATSAUNGA. Good company.
 SHAKTI. PRAKRTI; energy; a deification of PRAKRTI.
 SHÁSTRA. Scripture.
 SHIVA. A great Tantric guru of 5000 BCE who guided society while His mind was absorbed in Consciousness; hence, Infinite Consciousness, PURUŚA.
 SHLOKA. A Sanskrit couplet expressing one idea.

TANMÁTRA. Literally, “minutest fraction of that,” i.e., of a given rudimental factor of matter. Also translated “generic essence” or “inferential wave”. The various types of tanmátras convey the senses of hearing, touch, form (vision), taste and smell. TANTRA. A spiritual tradition which originated in India in prehistoric times and was first systematized by SHIVA. It emphasizes the development of human vigour, both through meditation and through confrontation of difficult external situations, to overcome all fears and weaknesses. Also, a scripture expounding that tradition. TÁRAKA BRAHMA. Supreme Consciousness in Its liberating aspect.

UPADHARMAS. Secondary DHARMAS.
 UPÁDHI and PADAVII. The special and ordinary quality or characteristic of anything.
 UTTARA MIIMÁMSÁ, VISHUDDHA ADVAETAVÁDA, VEDANTA. Pure Non-Dualism. See also INDIAN PHILOSOPHIES.

-VÁDA and -VÁDIIS. Suffixes meaning, respectively, “doctrine of”, or “ism”; and “followers (of a doctrine)”.
 VAĒŚNAVA. Vaishnavite; pertaining to the Viśnú Cult or Religion.
 VÁTSALYA BHÁVA. The devotional attitude of looking upon the Lord as one’s child.
 VIDYÁMÁYÁ. Introversial force; aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle. See also AVIDYÁMÁYÁ.
 VIMUKHA. Anger, permanent displeasure.
 VINÁSHA. Transformation through destruction.
 VISHIŚTÁDVAETAVÁDA. See INDIAN PHILOSOPHIES.
 VISHUDDHA ADVAETAVÁDA. See INDIAN PHILOSOPHIES.
 VRAJA. The spirit of joyful movement.
 VRAJAGOPÁLA. Vraja Krśná as “that entity who takes people forward through joy, amidst various expressions of bliss”.

YOGA. Spiritual practice leading to unification of the unit ÁTMAN with PARAMÁTMAN.

date N/A

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